

A
SPARING DISCOVE-
RIE OF OVR ENGLISH IESVITS,
and of *Fa. Parsons* proceedings vnder pretence
of promoting the Catholike faith
in *England*:

For a caueat to all true Catholiks, our very
louing brethren and friends, how they embrace
such very vncatholike, though Iesuiticall
deſignments.

Ecclef. 4.

Vidi calumnias quæ sub ſole geruntur, & lachrymas
innocentium, & neminem conſolatorem.



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1601.

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The Epistle to the Reader.



W^hile was the painter in his amorous conceit, who in pourtraying out the pourport of Venus, drew her picture with so great arte, sleight, and significant resemblance of her naturall blazon, as the pourtraict of her foreparts all overshadowed with the porch where she entered in, posteriora eius on the back, being only seene going into the Temple, presented an abstract to the beholders of so rare excellencie, as the type of the prototypon by signes and symptions seemed to say: Give back enamouredes of Ladies bewties: seeke not to see the face of the peerelesse: content your curious eyes with this, which though the meaneest part of the delightfulfull obiect, yet of that perfection, as wherein you may behold the works of Dame Nature to be so farre above reasons reach, as wit and arte should skip beyond their skill, if they should attempt to set forth the worthiest parts of this goddesse paragon since pere. And yet was Venus but a very strumpet: a common queane, fitter for Vulcane the black Smith, then for Mars the Captayne, and more admired at, talked of and followed for her wanton tricks, insatiable lust, and shap to frame an eye to vice, then for any complementall perfection to be found in the purest parts of her filthie carcassee, or lineaments of her vading, though seeming faire sweete bleffull cheekes, shrowded in the auriflame of carnation dye, dropt in euery line mathematicall with argent and Gules, milke white and scarlet red.

This I haue sayd, to bring into discourse the matter whereupon I meane to treat: and wherunto the treatise
A 3 following

following doth wholly tend in chiefe, as intituled: A clearing
 discouery of our English Iesuites, and of Father Par-
 sons proceedings, vnder pretence of promoting the
 Catholick faith in England, &c. For if wise were Apel-
 les, or whosoever the Paynter was, in conueighing of his
 pensill, by such cunning to shew Venus on the back, as all
 men did deeme her face, and foreparts to be of such exqui-
 site perfection, as impossible by arte to counterfeit her
 beauty, and therefore in policie thought it meetest to ouer-
 vaile her in a Temple: this glimpse of her seeming glory,
 being the only way to procure a longing desire of a full view
 to be had of her; a lone in such fondlings, kernes, lobcocks,
 and lewde priuadoes as had neuer scene her, and a conceale-
 ment of what soeuer was amisse in her, or might breede
 lothsomnes in her followers: Then sure no fooles were the
 first Panegyricks of the Iesuites prayses in the vse of their
 wits, heads, hands, and pennes; by setting forth to the worlds
 theater in many strange proiects, antique stewes and em-
 blemes, the hinder parts of the Iesuiticall perfection, lea-
 uing out the fore-parts (scil. their drifts, practises, and de-
 uises which are first in intencion and framing of plat-
 formes) overshadowed with hypocriticall zeale, pharisaicall
 pretence, and catholick shew of so true religion, as impossible
 for any one to equall them in any degree of perfection:
 whereas in very deede they are men of the most corrupt
 manners, imperfect life, and stayne of religion, that liue in
 the Cathol. Rom. Church this day, as this ensuing discourse
 will in part declare.

And yet they stand so much upon their pumptoes in the
 ouerweyn'd conceit of their puritanian perfection, partly by
 meanes of fame, which following false reports hath made
 them famous: partly by folly, which hath made their follo-
 wers dote Pigmaleon-like upon their shrines, and shadowes
 of vertue and deuotion; and partly, (and most of all) by
 causing policy in the paynter, or heraults of their blazon,
 in setting forth a counterfeit of morall perfection, concea-
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ling the essentials of christian Cathol. religious pietie, because these are not in them to be found. Insomuch as one (and he their chiefe Polypragmon) Father Parlons by name, scorneth to haue any secular Priests witnesse of the Iesuiticall worthinesse, and of his owne worthie deserts: but thinketh it inough to merit the honor, point of all excellencie, worth, praise, and perfection, by possessing the minds of the mobile vulgus with an opinion of their hinder parts, to be such as themselves are (forsooth) peerelesse, matchlesse, and none to be compared with the meanest puny father of their societie. And hereupon in one of his letters like a prowde Neurrod, taking upon him to be the holy Apostles peere (if not aboue him) he writes, and in this manner: *What (sayth he) an indigetmus iam comendatitijs literis: an non vos estis literæ nostræ? who are priests and laborers in Gods Vineyard by our hands, and without our helps, and labors, and loue towards you, you neuer had bin such; no, nor these that are our most contradicters or maligners there &c. Least therefore we should but incurre a scoffing contempt, and receiue but a flap with a foxtaile for commending of these peerelesse perfectiues: for my part I will promise good Father Parlons faithfully, that hereafter he shall neuer haue my worthlesse commends, nor any of his remayning Iesuites. And further, in the same letter he accounts the secular priests ingratefull, for not applauding to their owne destruction, contempt of priesthood, abuse of Pope, and Prince, and ruine of all Catholicks, and Catholick religion, in prowdly arrogating to his societie that all we haue, comes from them. Which is as false, as contradiction can make it: for all their credit, and what else they haue worth the naming, commeth from the secular cleargie and priestly prerogative. So then, this admonition of his giuen (though with many absurdities) is to be taken for a gentle caveat for all reuerend priests, and other Catholicks, to beware how euer they admit, accept, or receiue from henceforth any fauour at a Iesuites hand; or yeeld them*

them any countenance; or affoord them any furtherance in
 attayning to any place, office, or calling of credit, gaine, or
 other aduancement: being sure by the former to be up-
 brayded euer after with disgracefull speeches, making a
 mountayne of a molehill (if any good be gotten by their
 meanes:) and by the latter, as certayne to make a rod for
 their ambailes (as the saeme goeth) lesse or more sharp,
 agreeing to the qualitie of the profit, or preferment that
 any one shall enioffe, enrich, or possesse a Iesuite with there-
 by. And by both manifest it is, that whether you giue any
 thing to, or receiue any thing from them: the very gift, re-
 ceit, contract, bargaine, condition, familiaritie, or act of in-
 termedling with them; is a plague infectiue, a poyson reme-
 dilesse, and a pitch that floods of watery teares (nay what if
 I sayd bloody) will not wash away: so dangerous are their in-
 chanted charms and charme. For giue them but an inch, and
 they will take an ell. Admit them to parlee, and straight
 they fall to practise. Affoord them but a fauor in ciuill cur-
 sesie, and they incroch upon a freedome by absolute autho-
 ritie. And once comply, comport, combine your selfe with
 them; and they pray upon you. Aliene, sequester, or dis-
 ioynt your selfe once from them, after acquaintance made
 with them, and you are sure to be deuoured by them: their
 baytes of calling to their lure are so sweete: their back-
 bitings in gining of gorges for off castings, so cruell, (gladij
 enim ancipites linguæ eorum:) and their familiaritie so
 fatall, as like Scians iade they are infortunate, mischie-
 uous, and worke the heauie downe-fall of those that deale
 with them. So as some haue wished that those priests who
 first (of meere charity I dare say) procured and were meanes
 of the Iesuites comming into England, as also of their pre-
 ferment to secular priests offices in the same: had bought
 their absence with their dearest bloud out of the one, and
 the other, the English Colledges, and the English Domini-
 ans. But seeing the dismall dayes of our heauie calamities
 haue calculated to our hard fortunes, to bring those a-
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mongst vs that should augment our miseries : Let Father Parlons and his associates from henceforth spare their penmes, and (if they please) their liplabor besides, from reflecting our witnes of their good names ; and receiue with gratefull minds this testimony ensuing, by a discourse of their owne words, acts, and proceedings, as letters commendatiats of the vnsauory fruits of their lucklesse labors. And because their face and foreparts (vnderstood by their intention, which should make their acts perfect indeed : for *intentio non actus perficit actum*) are masqued with a vaile of policie in externall shew of pietie, so as the ignorant sort of their foolish Enamorades haue nothing but their backs, or polteriora, that is, the fruits of their labors to iudge them by : therefore say I, by a demonstration à posteriori, or of the effects, the testimony of their owne hand-writings and deedes done, will we, or will we, will be such letters of commendations for them, and on their behalfe, as we are unwilling to open, were we not forced thereunto ; their friends will be sory (for their aduersaries will put them thereby to their trials :) Angels will blush at them : feendes will laugh them to scorne : and they themselves (if any grace, remorse, or shame be in them) will hide both their backs and faces for euer hereafter : neuer vaunt of their vertue, of their learning, of their wisdom, of their gouernment, of their graces : neuer pluck up their plumes againe, neuer seeke to ouerpearke, ouercrow, ouertop their betters, their ancients, their independents, of whom they do & must depend in their priestly function, their highest dignities, their whole authoritie, and the chiefe flower of their garland : spite of their pride, maugre their malice, though Don Lucifer be their Captaine.

I might (gentle Reader, deare Cathol. Engl. Recusants, of all degrees and both sexes) heere enlarge my selfe with a long discourse of the Iesuites to too great impietie by application of the example brought out of the picture of Venus : what foule, loathsome, and fearefull vices are amongst
a them,

them, pharisaically overshadowed with a pretence of a religious zeale. I could here touch 20. sundry persons in particular manner, if confession-reuealers, if murders, if extortions, if couzenage, if what not more dreadfull offences worse then these (if worse may be) can touch them; and with witnessses of speciall credit, with more odious crimes then euer they can iustly lay (as most falsely, iniuriously, and vniustly they haue already layd them) to any of these secular priests charge: who now do stand in opposition against them. I could here set downe in a positine discourse an historie of a great part of their whole life, euen from the beginning of Ignatius Layola a Span. Captain their first founder, to this present hower; all within one age of a man: how they are gone from their first institution, and haue corrupted and broken the rules of their order or societie: for they are so farre out of all order, as they must needs haue a new name, scz. to be called the Fathers of the societie (euen as the Puritanes haue such a like name) scorning to be called or sayd to be of the order of this, or that man, as the Benedictines are of the order of S. Bennet; the Dominicans of S. Dominicks order: the Franciscanes of S. Francis, because the Iesuites are of the societie (forsooth) or fellowship, and that of no meaner person then Christ Iesus: how of all other religious orders (for religious they would be counted, though not of or in any order) they haue the soonest failed and fallen from all religious pietie in generall (for some of them no doubt are good men in speciall, but I doubt those are not Engl.) of any one order of religion that euer was confirmed (as theirs was) to this day. How many signes, demonstrations, and morall certainties there are, that their best dayes are past: their rare, memorable, and worthie fame, at the highest pitch: their haughtie-aspiring-tonring-nits at a shamefull non plus: their proude-ambitious-mounting-thoughts in the next turne to a Luciferian fall. I might take occasion heere to descry in the anatomy lecture of the Iesuiticall ghosts, the diuersitie of such wicked spirits, as transforming

transforming themselves into angels of light, leade more
soules to hell with them, then the feends of most vglie shape
appearing in their owne proper colours. I might from hence
deduct a triple alphabet intire of Machiuiian practises u-
sed by the Iesuites, setting downe their rules atheall in or-
der of their platforme layd for a perpetuity of their intended
gouernment despoticon, and mock-weale publick oligar-
chicall: how, when, amongst whom, and by whom, this & that
stratageme is to be practised: what maximes, axiomaes, or
rules are generall or common to all: and which are speciall,
and but proper to some in particular: how that vti scientia,
omnia ordine ad Deum, omnia propter bonum publ.
societ. omnia pro tempore nihil pro veritate, with many
the like, makes (by their interpretation) all lying, periury,
swearing, forswearing, murther, incest, sacriledge, simony,
idolatry, and what soeuer else, lawfull, profitable, commen-
dable & necessary. How this polititian or state-father is to
be employed in Princes Courts as a lieger for aduice: how
to canton a Kingdome: how to refine a Monarchie into the
forme of a Prouince: how to insinuate himselfe in proper
person or by his agents into his Soueraignes fauour, or some
neereft about the seate of Maiesty, to know all the secrets
of the land: how to alien the mindes of most loyall subiects,
and draw them to consent to what unnaturall inuasion, re-
bellion, conspiracie, riot, or what else, and when, and as he
pleaseth: how to know the occurrents of chance and change
in state affaires: and when and how to colour treacheries,
treasons, and popular tumults, under glorious stiles of com-
mon wealths, and zealous actions. I might here dilate vpon
the manifold iniuries, calumnies, and slaunders, breathed
out by them against Popes and Priaces, against the Cathol.
Rom. Church and common wealth of England: nay of euery
Christian Kingdome: against the Mother Citie, where
stands inuiolate the fortresse of our faith and religion: a-
gainst all monasticall and religious orders: against the se-
cular Clergie, and especially Seminary Priests: against all
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noble and generous blouds, titles, honors, and princely prerogatives from the regall Throne of Maiestie to the seate of worship against the right of inheritance to armes, lands, and honors, even from the Soueraigne to the Freeholder or Tenant in fee simple of all degrees: against all and euery parcell, part, and member of the publick weale, molested, endangered, infested by them. I might here set downe the finall conclusions of their intention, for, and to what end, they do these things: scil. to aduance themselves, and pull downe all that are not they. For this cause it is that all their cormorant crows, are milke white dones: their black birds, swannes: their haggard hawkes, gentle farcons of the Tower. For this cause it is that their sots are Salomons: their preuadoes, saints: their silents, politicks: and all amongst them rare, matchlesse, peerelesse. For this cause it is, that they haue a more neere familiaritie with God, greater skill, and more aboundance of grace giuen them, for edifying, directing, and instructing of soules, then any other Priest. For this cause it is that they dare presume to call the Pope himselfe an heretick: the Kings of Fraunce and Scotland reprobates: and to giue her Maiestie and the State heere names so odious, as too oft it is once to repeate them after them. No maruaile then if the secular afflicted Priests be subiect to their torturing toongs in all extreamenes that may be thought vpon. For this cause it is that they (the Spanish faction I meane) haue labored these 30. yeers space and upward (for so long it is since the Bull of Pius Quintus came out by the Iesuiticall humorists procurement) for deprining her Maiestie of her life, Kingdome, Crowne, and all at once: for setting this flourishing common wealth on fier and flame: for establishing their owne Allobrogiall conceited soueraignty, vnder pretence of restoring this whole Ile to the auncient Cathol. Rom. faith and Religion. For this cause it is, that no Religion, deuotion, pietie, charitie, no nor any face of a true reformed Cathol. Church (as they tearme it) must be spoken of, or thought to be any where, but amongst

mongst the Donatistiall-Africanian-Spanish-Iesuites: No not in Rome it selfe, without the Iesuites residence were any true religion to be found. For this cause it is, that all secular Priests or other Catholicks must be censured, indged, and condemned by these arrogant Iesuites for irreligious malecontents, at heall polititians, apostataes: and what not vile tearmes are giuen unto them, that fauour not, nay, that will not applaude, further, and sweare to the Ladies Infantaes title to the English Crowne: or that will seeme any way to defend, wish, or shew any fauour in their poore and worthles conceits, (as what other opinion can affluted subiects haue) to the line of King Henry the seauenth, or any one of the bloud royall of our owne Nation, borne and lining within the Ile of Albion. For this cause it is, that the secular Priests must be holden for men infamous, detected of most notorious vices, scandales, passionate, ignorant, unlearned, and unfit for gouernment. For this cause it is that an innouate or new authoritie must be gotten and giuen to one Maister George Blackwell, (a man by so much the more fit for to serue their turne, by how much as he is the most unfit of an 100. secular Priests within the Realme, for the purpose in shew pretended by them) for to extend ouer all England, Scotland, and Wales, with a premuni-riall stile and title of regall dignity, derogating as well to the see Apostolick, as to the seate of Maiesty. And yet he thus authorized standeth at the deuotion of the iesuites to runne and turne like a lackey boy in a french Ioupe, and is to attend on his good Lord and Maister Fa. Garnets will and pleasure, being but aduanced to the dignitie, honor, or office of a viceroy, nay but of a viceregent, nay but of a vice-president, nay but of a viceprotonotary, nay but of a viceui-ridary: nay but of a meere spirituall rackmaster at the most. For he hath nothing to do with any Iesuite, among whom there is a subordinate authoritie by degrees ascendent euen to Emperour Robert Parsons, or their Generall; but is at the commaund of the meanest puny father amongst them,

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to strike with ecclesiasticall censure, whomsoever any of them will haue smitten downe: and therefore he must needs be said to be in some inferior calling vnder them, as the word Archpriest importeth. For the meanest Iesuit (though a lay brother) being accounted far better, and to be preferred before any ordinary Seminary, or secular priest; it followeth then, that any Iesuite priest is to be preferred before an extraordinary secul. priest, that is to say, before an Archpriest or chief maister & head-priest ouer the rest of the seculars. For this cause it is, that the seeming to take notice of the Iesuits falshood, treacheries, & treasons against the Cathol. Church, and commonwelth, intended by institution of this new puritanianlike superintendency, or authority, and thereupon resisting it (as the secular priests did, first by non-acceptance of him, and then by appealing from him) is tearmed schisme, disobedience, disloyaltie, rebellion, and what not offence, committed against Pope Clement, or Q Elizabeth, (for the words schisme, rebellion, &c. must needs haue a relation to some supreme Maiestie) and seeing the secular priests haue only (if against any) schismatiz'd & rebelled against M. Gcor. Blackwell and his Iesus masters: ergo by necessary sequel it must ensue; that he is the Pope in respect of the schism, & the Prince in respect of the rebellion incurred and committed against him. But then withal I do infer, that he is an absurd vsurper and traitor to them both alike, by his dotage in suffering such vaine Iesuiticall applauses to his owne destruction. For this cause it is, that he the said M. Blackwell must by the Prouinciall, or other superior or inferior Iesuits, commaund, excommunicate, suspend, and take away faculties from what priest they please; yea, and their good names besides. Nay which is not more cruell, tyrannicall, barbarous, & monstrous, then childish, ridiculous, peenish, & indiscrete, void of all wit, sense, learning, religion, conscience, ciuility, humanity, or honesty; he must and doth forbid men to defend their good names, to say, or thinke they are wronged by him, or the Iesuits: to seeke for any iustice:

stice: to appeale from him in any thing. And in few such absurdities are desperately diuulged by him, as neither Prince nor Pope in like cases can make lawfull: being against the law of God and Nature, wherein the Pope cannot distence, much lesse M. George Blackwell suspend, inhibit, or abrogate, at a Iesuites pleasure. For this cause it is: that all manner of bookes, writings, or other passages of speech are contemned and condemned that fauor not Fa. Parsons popularity in his bookes of titles, or his treasons and slanders against our soueraigne and state in the late Bull of Excommunication 1588. set out against her Maiestie &c. or other rayling bookes of Philopater, the scribe, the wardword (derogating to secular priests in sundry places) especially his high counsell of Reformation &c. For this cause none but Span. and Iesuites are secretly nominated to rule the roast in England, upon the pretended Span. invasion for restoring of religion: all the english that are not Iesuits being but fooles or atheists, and libertines, unfit for government. For this cause it is, that they (the Iesuits) haue bin plotting about this monarchie, how to bring both states ecclesiasticall and temporall under them aboue these 20. yeeres space: first beginning to tyrannise ouer the students and secular priests at Rome: then at Wisbich; after that, throughout England: and now in euery place where any of them are opposite to their ambitious designements. For this cause it is, that Fa. Parsons was so beneficial to some engl. soldiers though hereticks, taken prisoners in Spain, that he so speedily obtained of the King Cathol. there to institute three Seminaries on his Maiesties costs and charges: that graynes and indulgences must be published in England on the Span. behalfe, for all that take his part: that all who come out of Spayne, must sweare, vow, professe, or at least acknowledge an obedience to Maister Blackwell in all things; yea euen to become rancie traytors against their Prince and Countrey for that is principally intended. In few: for this cause it is, that the Iesuites labour in all things to be holden for peerelesse,
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and to haue all the secular Priests to be accounted of as
abieets unworthy the naming.

These with many the like particular points are here and
in other bookes handled more at large: of all which, as I
might enlarge my selfe beyond the limits of an Epistle: so
desiring the gentle Cathol. charitable, and friendly Reader
to peruse these, with this ensuing discourse aduisedly, voide
of passion, affection, or other partiall doome: I craue only in
recompence of my paines taken for their sakes to bring
them out of error, a kinde censure of my well meant inde-
uors, with a charitable remembrance of my poore sinfull
soule in their Cathol. religious deuotions, and at the time of
their best remembrance: as one that can not let passe any of
my brethrens works that haue hitherto, or shall hereafter
come into my hands, without an exhortatiue E-
pistle vnto all true English hearted Ca-
tholicks, to beware of the Ie-
suiticall poyson.

Dixi.

Yours as you loue our holy auncient,
Apostolicall Cathol. Rom. Church.

W. W.





*A sparing discoverie of our English
Iesuits, and of Fa. Parsons proceedings
under pretence of promoting the Catholicke
faith in England.*



*M*nis Christi actio est nostra instructio. Our Sauour Iesus his deedes are to all true Catholickes so many documents. The Scribes and Pharisees religious men had in processe of time through their hypocrisie vtterly discountenanced the ordinary Priesthood. It is strange by *Iosephus* report, into what credit they were growne with the people, and especially with women. But *sic et non diu fallunt*: dissemblers for a time may beare a sway: but being like the apples of *Sodome*, touch them, and they turne into ashes: their continuance will not be long. Christ our Lord the truth and the light, finding these maskers ietting in his Church, plucked off their vizards, and with many woes disclosed their dissimulation: leauing vs an example to imitate, when we perceiue any religious persons countenanced with neuer so high titles, to shifte and practise by the like fraude, how for their owne aduancement, they may discredit the secular Priests, on whose shoulders, and not vpon religious mens, the cure and charge of all christian mens soules are chiefly layd by the institution of Christ, and by the continuall practise of the Catholick Church. We do not make this mention of religious men, as disliking of those most holy and religious orders, we are verily perswaded that they were deuised and founded by the

spirit of God : some of them especially to contemplation, and some to ioyne therewith their paynes and trauell for the assisting of vs that be secular Priests in so great a worke committed vnto vs : but not to deale with vs, as these our new maisters the Iesuites do, to oppose themselues against vs factiously, or to caluminate and slander vs falsely, or to allure the peoples hearts frō vs hypocritically, or to insult and tyrannize ouer vs most proudly and disdainfully. For this is plaine Pharisaisme, and may not any longer be well endured : it hath already taken deeper roote in short time amongst vs then many men deeme of : and will grow to be pernicious to the Catholick Church, if with the greater foresight and diligence as pestilent weeds they be not plucked vp.

Some of their followers haue presumed by their directions to affirme in writing, that the Iesuites are more free from error, more familiar with God, more particularly illuminated in all their meeds, and more specially indued with the spirit of guiding soules, then are the secular Priests in the haruest of God : and thereupon an admonition is giuen to all Catholicks to take diligent heed, and beware of all Priests in generall, that are not either themselves Iesuites, or such else, as haue relation to them, and are in all their proceedings aduised and guided by them. And concerning women, some of them are admitted by our Archpriest and the Iesuites into their secret Counsels : and both there and elsewhere amongst their gossip, they censure vs in the depth of their great iudgement very wisely : they rayle vpon vs of their charity very deuoutly, and they condemne vs before they heare vs very iudiciously : their seducing guides do fawne vpon them, flatter, and magnifie them, and that makes the poore soules to be so fond of them, and to doate as they do, and runne ryot after them. We confesse and
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thanke God for it very heartily, that as yet there are many sound and graue Catholicks both men and women, that are not bewitched with the Syrens songs of these new inchaunters. Marry the infection of this sore doth dayly as a Gangrene so spreade it selfe, as we haue thought it our duties a little to seare it, vntill the disease may be vndertaken hereafter, by some more skilfull Chirurgions, that may, if it mend not, haue power to cure it.

In the applying of our remedy for the same, we will not tell you of the bones and rottennes that are in these graues or sepulchres, or of the inward filthines that remayneth within their pots and platters, or of any such inward vncleanes and iniquitie. For except the very out sides of their monuments and of their vessell, notwithstanding all their cunning paynting and scowring be foule inough, and loathsome to any that will not foolishly shut their eyes, we shall very greatly meruaile at it when we know it. For our parts the truth is, that brag the Iesuites and their adherents neuer so greatly of their familiarity with God, and of their particular illuminations: yet we professe and glory in our calling, that we do not hold it necessary for the better credit of our functions to vaunt of our more neere acquaintance with the Almighty, then our predecessors and brethren haue had: and that we are most confident, not only in the excellencie of our Priesthood, but also in assurance that we in the execution of our functions haue a sufficient direction of Gods holy spirit, although with the *Zuinckfeldians* and *Anabaptists* we neither brag nor boast of any particular illuminations. Nay if the fruits that ensue from our English Iesuitisme do proceede from their supposed familiaritie with God, and from what we know not more secret inspirations: we do greatly feare that their said familiaritie hath bred some great contempt

in them : and do pray with all our harts that God will euermore deliuer vs poore secular Priests from such familiaritie with his diuine Maiestie ; and from their phanaticall dreames of extraordinary illuminations, inspirations, insufflations, or what else you will call them. We as we trust shall alwayes content our selues with the graces of God bestowed vpon vs at the imprinting into our harts of the indeleble character of Priesthood, and multiplied as we trust by Gods assistance in the discharging of our duties by winning of soules, and our diligent indeuour to propagate and defend the Catholick faith : without any further expectation of these Hispanicall conceits to winne or continue our credits and estimation with you.

In this our rough draught to shadow out in some sort vnto you the contagion and practises of our English Iesuitisme and Iesuites, we do first intreate of them and such like as they are more generally, and then we will be bold a little to elaw Father *Parsons* where he itcheth not, as the man that hath bin and still continueth the chiefe firebrand that hath and doth inflame so many both mens and womens hearts with pride, disdayne, and malice against vs, their auncient, most louing, and faithfull ghostly Fathers : who notwithstanding their vnkindnes towards vs, do loue them still vnfeinedly, and praying for them continually, are euery day ready to offer our liues for the honor of the Catholick Church, and for the confirmation of their faith. Now for the first point, that you may more truly discern what manner of fellowes the Iesuites are, that thus haue bewitched many of you : we do referre you (the better to ease our paines herein) vnto certaine treatises which haue bin published to the world by fundry good Catholicks, as they haue professed them selues to be against these kinde of men and their enterprises in other Cuntries. A Gentleman
of

of *Polonia* hath set them downe at large in their colours : his discourse is thus intituled ; *Equitis Poloni in Iesuitas actio prima*. We haue seene two treatises : and there is a third also conteyning their practises in *France*, and the causes of their banishment out of that Kingdome. The parties that made them were the Kings Aduocates ; men of great estimation : Maister *Anthony Arnold*, Maister *La. Dolle*, and Maister *Symon Maryon*. The first of these treatises is in Latine, and the other two are in French : which you that vnderstand that language may easily procure. But what is this to our English Iesuites ? You sayd truly, were they not all in a manner birds of one feather : and that by one you might in effect discern the rest : yet are there also some other particular treatises that come neerer home vnto vs. Maister *Cecill* a Catholick Priest hath written a discourse against *Fa. Criton* a Iesuite, and Maister *Charles Paget* an other against *Fa. Parsons*, they are both in print, and in english. Get them if you can : for in the perusing of them, although sometimes you will be much grieued, yet there are many occasions ministred now and then of some little disdainfull mirth, to see the folly of those Fathers, how they thinke they can play at tennis with kingdomes. Foure other treatises haue also lately bin made by our Countrey men and Catholicks : and three of them by the most auncient and grauest Priests in *England* : such as haue endured the greatest affliction for the Catholick faith of any that now liue amongst vs. One of these treatises is in english, written of purpose to satisfie all true Catholicks concerning the garboyles amongst vs : the other three are in Latine, two of them dedicated to the Popes Holynes, and the third to the Inquisition at *Rome*. One of them is called a Memoriall, penned *Anno 1597*. and the other is intituled *Deslauratio motuum & turbationum* : and the third, *Relatio*

compendiosa &c. the two last being set out this yeere with the sayd english treatise, are all of them in print. They do all foure discourse at large of the Iesuites of our Nation, and of their Machiuilian practises. But because as we suppose you will hardly come to the sight of them; and for that sundry things were omitted in them as impertinent to the matters there intreated of, or auoyded purposely, least they should haue bin tedious, as also peraduenture because you haue seene none other of the treatises before specified: we haue heere described many of them after a sleight manner, vntill you may hereafter know them better, as well by the sayd treatises when they shall come to your hands, as by our small paines vndertaken of conscience (God he knoweth) for the benefit of y^e Church, that either they may be in time reformed, or with speede auoyded.

The order of that society being approued by the Pope is to be honoured of all good Catholicks, and the men them selues are to be reuerenced; such we meane as liue according to their calling and first institution: which few of them do. For of late yeeres many of that order take such a course, as if religion were nothing else but a meere politicall deuise, conceiued, framed, and vpheld only by humane wisdom, and sleights of wit: and they were the men that by Machiuels rules are raysed vp to mayntayne it by equiuocations, detractions, dissimulation, ambition, contention for superioritie, stirring vp strife, setting kingdomes against kingdomes, raising of rebellions, murdering of Princes, and by we know not how many stratagems of Sathan, comming out of hell, and tending to confusion.

The old saying was, let the Shoemaker meddle with his slipper, the Smith with his annill, and the Priests with their prayers; but the Iesuites like franke gamesters

sters are in at all. He is not worth a rush amongst them that is not able to manage a kingdome. Matters of State, titles of Princes, genealogies of Kings, rights of succession, disposing of scepters, and such affaires, are their chiefe studies. Some feare that they are more cunning in *Aretine*, *Lucian*, and *Machinell*, then either in their breuiaries, diurnals, or portuise: assuredly they do not behaue themselves like any other religious men. He that should tell them of living in a Cloyster, were as good to go a myle about, as fall into their fingers: such a base kind of life is so farre vaworthie of their excellentnes. There are few kings Courts in *Europe* where some of their maister ships do not reside, of purpose to receiue and giue intelligence vnto their Generall at *Rome* of all the occurrents in these parts of the world; which they dispatch to and fro by secret ciphers; hauing either a Iesuite or some one altogether Iesuited in the most of those Kings Counsels, who *propter bonam societatis*, must without scruple deliuer to them the secrets of their Soueraignes to their vttermost knowledge.

It is true, that all orders of religion haue an especial estimation of their particular founders: but the Iesuites are therein ouercarried with humour aboue all measure. For the Inuentor of their order being a *Spaniard* and a souldier, of what country soeuer any of his disciples are by their birth, in their harts and practises they are altogether Spanish, breathing little but cruelties, garboyles, and troubles. They haue by their writings, their Sermons, and by all their indeuors labored to perswade all Catholicks, that the King of *Spayne* and our faith are so linked together, as it is become a point of necessity in the Catholick faith to put all *Europe* into his hands, or otherwise that the Catholick religion will be vtterly extinguished and perish: which is a ridiculous, nay a wicked conceit, and like them-

themselves, building the faith of Saint *Peter* and his
 successors vpon the King of *Spayne*s Monarchie, as if he
 haue not all, the Church must come to nothing. But
 these courtly Rabbies do thinke they may easily carry
 vs poore secular Priests after their shadowes, and
 make vs to admire whatsoever they will tell vs. How
 they laboured in *Fraunce* (euen the French Iesuites
 themselves) to haue lifted the *Spaniard* into the throane
 of that kingdome, with the consequent ouerthrow of
 their owne native country, you are not ignorant: all
 Christendome to their perpetuall shame ringing so
 lowdly of it. With which prodigious, and more then
 heathenish practises, if they were only stayned, and
 that the contagion of them had not infected the Ie-
 suites borne amongst vs heere in *England*, it would
 much lesse haue grieued all discrete English Catho-
 licks, and especially vs the secular Priests. But to our
 infinite danger it is farre otherwise. For what stirre
 haue some of them kept in *Spayne*, to perswade the
 King to inuade this our Country (a designement con-
 teyning in it the very ocean of all desperat calamities)
 yeelding vnto him many reasons why he was bound
 to vndertake that enterprise, and assuring him of
 great assistance heere, if once his forces were landed.
 Since which time, who almost is ignorant how they
 vrged him to a second, and to a third attempt, for the
 surprizing of *Arwennick* Castle, with y^e hill *Pendennis*,
 two other stratagems tending to inuasion. Hereunto
 may be added (though out of place) how many they
 haue intituled to the Crowne of this Kingdome: as
 the Duke of *Parma*, the Earle of *Darby*, and others,
 exciting some of them by force of armes to assaile her
 Maiestie, and buzzing into their eares how easily the
 Scepter might be wrung out of her hands, and they
 obteyne it. But most pertinent to the purpose in hand
 is that their plotting and compassing how to set the
 Diademe

Diademe of this Realme vpon the head of the Princess *Isabella* the *Infanta* of *Spayne*. To this purpose they haue written a booke, and set out her title (when none of the rest will serue their turnes) wherein they giue her such an interest, as they make the Kings of this land for many yeares to haue bin vsurpers. I omit the paynes they haue further taken to procure men by indirect meanes to subscribe to this Ladies Soueraignty ouer vs, and how one Maister *Middleton* was driuen for feare to flye out of *Spayne*, because he refused so to do. If we the auncienter sort of secular Priests in *England* could haue bin drawne to haue runne this course, whereat the new gouernment (now obruded vpon vs) aymeth altogether: we had not bin so traduced and oppressed with false calumniationes, as we are by them at this present. We can say for one of vs, that offers haue bin made vnto him, that if he could haue eaten gold and would but haue giuen his countenance and assistance that way, he should haue had it.

The particulars last mentioned, a man would thinke were very vnmeet for Priests to deale in: but what if these Fathers countenanced with so great a name haue proceeded further? We are in an horror to mention it, and would hardly haue bin drawne thereunto, were it not that the things themselves are too manifest. What (we say) if some of them haue conspired among themselves, and with sundry other most wicked persons at diuers times, to haue layde violent hands vpon the Queene, and bereaued her thereby of her life? It cannot be denyed, but that they haue done so: the circumstances haue shewed it, the parties themselves with whom they practised haue confessed it, and sundry Catholicks beyond the Seas doe very well know it, and haue charged in their writings some of them with it.

We know the Iesuits many of them haue a course that there is nothing so manifest which they will not deny, when things fall not out according to their plottings: whereas otherwise if they sorted to their desires, they would glory in them. And amongst many things that giue her Maiestie and the State very iust cause to thinke the more hardly of vs (especially that be secular Priests) this is one not of the least: in that these our pretended brethren of that society, and such as follow their steps, do in their writings so calumniate, or deny, or falsifie all the actions and doings of the State, be they neuer so iudicially and publickly proceeded in, neuer so apparantly proued true, and knowne of many to be most certayne. For either they do pretend that the parties that confesse such things were vrged thereunto with tortures, or that it was a plot of the State to make all Catholicks odious, or that there was no such matter, or we wot not what, but they haue alwayes some shift or other to bleare mens eyes with, to the discredite of all the proceedings in such cases within the Realme. If any of our brethren dye in prison, it is sayd, they were poysoned or famished: if any kill themselves, it is giue out they were murdered. Which we write not (God is our iudge) in any other sense, but to shew vnto you how much we think all good Catholicks ought to detest these kinds of dealings. We haue sufficient matter to charge our aduersaries truly with concerning their hard dealing with vs, though we take not this course, which cannot choose, but make vs very odious, and doth much impaire our credits in those things which we report truly of them. Let these men brag as much as they list of their pollicies, their foresights, and their pragmaticall wisdom, they shall neuer whilst we liue, haue in these courses our approbation.

An other thing also is generally misliked in these
our

our Fathers, and breedeth vs indeede very great hatred, besides the danger; and it is their equiuocating, which you may tearme in plaine english, lying and cogging. For this amongst others is one of their rules: that a man framing to himselfe a true proposition, when he is asked a question, he may conceale thereof as much as he thinketh good. For example: One demanding of you whether if the Pope should come in warlike manner to inuade this land by force of Armes, you would take his part, or the Queenes: you framing this answer in your minde: we will take the Queenes part, if the Pope will commaund vs so to do: may by their doctrine giue this answer lawfully: viz. we will take the Queenes part, and conceale the rest: whereby he that asked the question is playnely deluded. Much after this sort one *Standish* a Priest, but altogether Iesuited, abused the Popes Holynes not long since: who asking him whether the matter which he propounded vnto him, touching the setting vp of our new Hierarchie, was done by the consent of the rest of the Priests in *England*, sayd (but most falsely) that it was: reseruing (as since he hath confessed) this to himselfe as I presuppose or presume. Which lying sleights being knowne by our aduersaries, do worke vs much woe and discredit already, and we feare, will be more and more preiudiciall vnto vs. For by this meanes, they begin to giue it forth, that the Catholicks are not to be trusted in any thing they say. And besides, they may charge vs by this ground with any treason whatsoever, and we haue no way left vnto vs to acquit our selues from it. For be our answers neuer so direct and true (as honest men ought to answer their christian brethren, if they will at all giue them any answer, and so much more the Ciuill Magistrate) our aduersaries may say vnto vs, that we keepe this or that to our selues, which (as they can frame it) is sufficient to

hang vs. For example : they may aske vs whether we haue taught or affirmed, that her Maiestie hath no interest to the Crowne of *England* : and we answere : that we neuer haue either so taught or affirmed. Tush (say they) you equiuocate with vs : you keepe this in your mindes, *viz.* as long as the Bishop of *Rome* will suffer her, or some such like point. We answere, that we do keepe no such thing in our mindes. Oh (say they) you keepe no such thing in your mindes to tell vs : we know your shifts. And thus indeede the Iesuites doctrine giue them iust occasion (not knowing our innocency) to deale with vs, and euer suspect the worst of vs. Whereby you see into what a gulph of danger and discredit this double dealing of the Fathers with their heathenish position hath brought vs poore secular Priests, and other more honest and singleharted Catholicks : such as cannot stoupe to their false lure.

Againe, were it that these our Fathers bent themselves only against Hereticks, and to defend the Catholick faith, many of their imperfections might the better be borne with : but such is the intolerable pride and hypocrisie of many of them, as nothing is well done except they like it or do it themselves. No gouernment is well managed but by their direction : wherefoeuer they come they thrust them selues into our haruest : they euer will finde something amisse : either we haue wanted discretion, or zeale, or learning, or somewhat that they forsooth are able to reforme, as being of another more excellent mould. By which their arrogant proceedings it is well knowne, that the rest of the Clergie for the most part both secular and religious in *Spayne*, *France*, and *Italy*, doe greatly dislike them, finding no meanes how to reforme them. For such and so ample are their priuiledges, as go whether they list, neither Chauncellor, Bishop,

shop, nor Archbishop may intermeddle with them when they do amisse: their owne pleasures are their guides. If they do but pretend whatsoeuer they take in hand that it is done *ordine ad deum*, they may not be reprooued nor called into question for it.

This immunity of the Iesuites last mentioned, howsoever for a time his Holynes doth tolerate it: yet assuredly as it is now vsed by many, it cannot last long: except it shall be thought meete that the rest of the Clergie shall be subiect to them. Which if euer it happen (as it is in good forwardnes at this day in *England* amongst vs that be Catholicks) you shall peraduenture liue to heare newes. We will omit all the mischiefes that may grow by the pursuing of those points which before we haue touched, and offer to your consideration but their boldnes in maynteyning any follies that they themselues like of. These erroneous, temerarious, and hereticall assertions contrary to the Catholick faith, haue bin defended with great eagernes and vehemencie amongst our Iesuited brethren in *Wisbich*. The Stewes are in *Rome cum approbatione*. The Stewes are in *Rome* as lawfull as any Citizen: as lawfull as any Magistrate: as lawfull as any order of religion. The Stewes are at *Rome cum approbatione*, as lawfull as the Pope is himselfe. The Stewes are very good and very necessary. In that a Priest is made by tradition of the Chalice, Patten, and Host into his hands, they say it is but a toy. They hold that the auncient Fathers *rem transubstantiationis ne attigerunt*. Some other of their positions we haue touched before: but we pray you, how may we thinke of these? If the Iesuites in other Countries do grow to such giddines, what will Religion come to in short time, they ruling the roast? They say, that we the secular Priests are more subiect to error then the Iesuites: but (we thanke God) they are not able to charge vs with any

particulars, as we are able to charge them. In this last section, hauing acquainted you with some of their positions, there commeth an other to our mindes, which we accompt to be very odious and seditious: and it is; that the people may depose their Princes, and choose others at their pleasures: haue they any or no right to the Crowne, that it is not materiall, so it be done *ordine ad deum*, that is (by our interpretation) as the Fathers shall appoint it. It had bin well if they had left this point to some of our enemyes to haue branded them with, for rebellious subiects when they cannot haue their wils: but it hath pleased the Fathers to stayne both themselves and the Catholick cause with it. The issue whereof, if Kings will take the paines to vnderstand it, must needs be exceeding pernicious to the Catholick Church. For what Prince will indure such persons in his Kingdome, as vnder pretence of Religion, shall infect his subiects with such hatefull conceits, so dangerous to his estate? We that haue long borne the brunt in this Realme for the Catholick cause, haue found some wofull experience of the vnreasonable exempting of subiects from their due obedience, though it proceeded from his Holynes: and what then shall we expect, if we leaue the Diademe to the disposition of the multitude, and inuest them to a right for their proceeding in that so wicked and detestable a course? We are perswaded that no Catholick King liuing or dead, either did at any time, or will euer hereafter giue the authors of this doctrine any thanks for their paynes. |

Here we would haue you to note an other rule of our English Iesuites, which must concur with that of *ordine ad deum*: and it is this: that all things must be wrought and framed as the times and occasions require. For example: if the King of *Spayne*, or the *Infanta*, can by no other practise obteyne the Crowne
of

of England, then in that case the people are to haue a right to do what they list, so they will choose one of them for their soueraigne. But that done, a new doctrine quite contrary must be deliuered abroad, that there was a happy mistaking, which aduanced him or her into this throane: but hereafter the people must take heede of attempting the like: some check must be giuen to the publishers of such documents: a dispensation must be procured, and all shall be well hereafter. Of this course or rule Maister Charles Pager (as it is thought) discoursing at large, sayth, that the old prouerbe may be well applyed to it, *omnia pro tempore, nihil pro veritate*: they measure all according to the time, and nothing to the truth. We will not dispute against this rule, but referre you to his treatise printed and published against Fa. Parsons as it is before mentioned. This only we will say, that our pretended Fathers build Castles in the ayre, and feede themselues with their owne follyes: as though where the people do once get a head, it be not as hard a matter to suppress them, as to stop the breach of the sea, when in fury it hath once mastered the banks. The experience hereof is more then manifest.

Furthermore, we pray you obserue another practise and course of our Ietuites here at home amongst vs, and tell vs what you thinke of it. Marke their behaviour well in such Gentlemens houses as they reside in, and you shall finde them that they will commaund and ouer-rule all, as knowing best how euery thing must be done (forsooth) *ordine ad deum*. No lease must be let, but by their aduise: the Tenants must please them or repent at leisure: such fines are to be taken as they thinke conuenient, and some part of them must be imployed as they shall prescribe *ordine ad deum*. In effect they do so rule and ouer-rule, as scarcely can the Maister or Mistres of the house giue a piece of bread

bread at their doores, but it must be done with their approbation. And for the seruants, they are much more at their commaundement, then at theirs whom they serue: we would be loth to tell you how all this cometh to passe. Only this vnderstand, that our Iesuites are most rigorous in their taking of mens confessions, whereby they know as well by the seruants as by their Maisters and Mistresses their seuerall confessions, all the secrets in those families: the wives against her husband: the husbands against his wife, and the seruants of them both: which if they abuse to tyranize over them, and to dispose of their ciuill affayres vnder a pretence of their *ordo ad deum*; they deale not like true Catholicke Priests, but will in the end be found what they are. Is this their most speciall endowment with the spirit of guiding of soules, that they brag of so much?

It is most manifest, to as many as know the course of many Iesuites, that although they pretend all their designements to be directed to the common good of the Church: yet their chiefest care is how to aduance and increase their owne society, hoping of likelihood by their number to bring one day some great matter to passe. For where they make such faire shewes and offers; when they come into some Country to teach the youth: their principall drift therein is to finde out the aptest wits for their purposes, with whome they take extraordinary paynes, and so worke them by kindnes and cunning allurements (especially if they be of good parentage, which is a chiefe point with them) till they get them to promise, that they will be of their society, or somewhat to that purpose: which is sufficient to seaze vpon them, do their parents and friends what they can, except they will hazard an imputation to be inclined to heresie, or to some mischief, or to we wot not what: for so they vse to calumniate
any

any that do crosse their proceedings. This course of alluring the fittest wits and of the best towardnes to their Societie, they held in diuers Seminaries within the Duchie of *Millan*: which the good Cardinall *Borromeo* well obseruing, thought them no meete men to remayne there, and so banished them out of all those places: esteeming it farre more necessary to haue such apt men to become secular Priests, and to take vpon them the cure of soules, then to haue them intruded into any order of religion, which intermedleth not with any such charge, but liue after their owne fashion priuately to them selues, as religious men ought to do.

It were to be wished, that other States would follow this Cardinals example, at the least vntill these Fathers were brought to some better moderation and knowledge of them selues. For our owne parts, it shall be our continuall prayer, that howsoeuer other States do, it may please God to moue the heart of his holynes to remoue all Iesuites out of the English Colledge at *Rome*, where there are other manner of practises, then were euer attempted by any Iesuites in the territories of *Millan*. All *Europe* talketh (we suppose) of the iarres in that Colledge: many secular Priests being honest men, haue bin sent home vnto vs, loaden till their backs cracked with the Iesuites calumniations: and none but such as will be Iesuites altogether may finde any fauour there. Well, of this matter you may peradventure heare and see more hereafter. In the meane time it may be sufficient for you to know that *Machiavell* the Atheists rule *divide & impera*, is as cunningly in practise by the Rector there, as in any place we thinke in Christendome, we had almost sayd in Turkey.

If the Iesuites when they came first hither, could haue bin content to haue ioyned with vs that were Priests, and to haue intermeddled no further then with

their Priestly functions, we should haue greatly honored
 the still. But as now we perceiue, they were no sooner
 entertayned amongst vs, but they put in practise their
diuide & impera. It seemed strange to some of vs how
 at their first entrance into our labours, they exalted
 themselves aboue vs. Father *Parsons* comming hither
 with Maister *Campion*, and another as their Prouin-
 ciall, they presently reckoned of vs but as their assi-
 stants, in helping them to administer the Sacraments :
 as though we could neither haue preached, nor done
 any thing else : and that they our great Maisters were
 to be further imployed in other matters of greater im-
 portance then we simple men were any way fit for :
 hereof you may reade in Fa. *Campions* letter out of
England to their Generall at *Rome*. But this was then
 the imagination of a few : their drifts were deeper,
 then we euer dreamed of : for misteries are hardly
 knowne, vntill they fall out into practise. It is true,
 that when they came ouer with such ample faculties,
 larger then they had bin graunted before to any of vs,
 wee might haue foreseene the inconuenience of it :
 knowing how apt we are in *England* to admit of no-
 uelties : and likewise what before we had heard of
 some Iesuites abroad. Nay to the aggrauating of our
 great oversight, in that we did not at the first oppose
 our selues against them, or at the least seeke to haue
 them recalled from vs : we may not deny it but that it
 was foretold vs by that excellent Cardinall then li-
 uing, that the Iesuites would proue but thornes in our
 sides, and be the cause of great troubles amongst vs.
 But for our sinnes, they and such of that order as came
 after them, did by their faire gloses, and pretence of
 zeale, so blinde and bewitch vs, as we gaue way vnto
 them : whereby and through their cunning cariage
 with the people, they haue by little and little caried
 all before them. No almes was thought sufficiently
 meritorious,

meritorious, except they were sanctified by the Iesuites distribution: so as in short time, the greatest part of our allowances that were in prison, came vnto vs through the Iesuites hands, pretending (forsooth) that they were but religious Collectors for vs and some others distressed Catholicks. But how faithfully they haue dealt with vs herein, when you shall happen to see the sayd Memoriall, it will appeare vnto you. Some one of them spendeth more yeerely vpon himselfe, then would mainteyne tenne of the best of vs: if we sayd twenty, we thinke there would be no exception taken vnto it. And to conclude, they haue so dealt with vs, as where before, we were honored for our works sake, and had many ghostly children that did depend vpon vs, as vpon their spirituall fathers and sheperds of their soules, we are now through their falshood, their calumniationes and vntrue suggestions to our superiors brought into contempt: our sayd children (as if we had bin but their stepfathers) haue forsaken vs: their charitie towards vs is so cold, as we are very hardly able to liue, and what will become hereof, God himself knoweth, and we do greatly feare it. If they had bin hired by our common enemies to haue wrought vs mischief, and the cause we haue defended, they could hardly haue done it more artificially or effectually. And yet men will not see it: they will not vnderstand it.

You haue heard how the Iesuites became our Collectors, or rather not ours, but their owne: to whome for their accompts the false Steward in the Gospell we suppose may giue place. One Iesuite (as we can proue it) hath taken at times aboue 500. pound that was giuen to the imprisoned Priests then at *Wishich*, and employed the same at his owne pleasure. *Perce* the Iesuite escaping from *Wishich*, tooke fraudulently fro benefactors abroad 57. pound 17. shillings, and the

yeere after stole 27. pound of the common money by the consent of the other his fellow Iesuites. They haue so sceeded their fauorers, as ouer and aboue their owne expences (which are exceeding great) they haue bin able to send not long since 2200. pound towards the Low countries: the prisoners then at *Wilsbich* being in great want. Now if you will know how they scrape together so much money, you must vnderstand that they haue many sleights to that end, besides their apparant couenages, fraudes, and thefts before mentioned. You are not ignorant of the meanes that *Verres* the Proconsull vsed in pilling and spoyling *Sicilia*, nor how odious it was amongst the *Romanes*. But the course that our Iesuites do take heere for their pillage both in *England & Scotland*, are so much more shameful, as spirituall robberies passe all temporall pilferings, we will set downe vnto you three or foure of their tricks. They haue gotten (as they say) certayne faculties from the Pope to abstract from what Parsonages and Vicarages they list all spiritualtie (for preuenting of simony) thereby to make them meereley temporall and saleable; which done, they are to be sold at the highest rates vpon pretence that the money must be diuided betwixt Saint *Peter* and poore prisoners. What Saint *Peter* gets amongst them we know not, and we thinke but little: sure we are the poore prisoners haue not much: one good Father or other sayth, *Dominus opus habet*, and make alwayes the best part of it their owne cleere gaynes. Agayne, those that come to great wealth either by Vsury, or by buying or selling, and making gayne by anticipation or dilation of payment, or by iniustice, or by taking more of clyents that are suitors at the law then their ordinary and moderate fees, or by patronizing any euill cause, Landlords, Sberiffs officers, whosoeuer high or low that get any thing falsely or indirectly, all must

must make restitution. But forasmuch as oftentimes it falleth out, that the parties neither know how much nor to whom such restitution is to be made: therefore they must in those cases compound with the Fathers, giving *certa pro incertis*, to the vse (forsooth) before expressed: sometimes one man hath giuen 500. pound to that end: but Saint *Peter* and the poore do still come short of their share: the Fathers themselves do swallow it vp, amounting yeerely to a mighty summe of money.

Moreouer to the effect last mentioned, we haue a notable history to tell you. Amongst many deuises which the Iesuits haue inuented to enrich and increase their order, they haue one, whereof it is fit that the world should take notice. It is termed by them an holy exercise, and is put in practise when they finde any, that are meet to serue their turnes, either for their extraordinary pregnancy of wit and learning, or for their parentage and friends, or for their wealth and possessions, and cannot otherwise allure them to their society. The course which they hold in the sayd exercise is after this sort. When they finde one, whome they thinke fit for their turne, they insinuate themselves into him, keepe him company, vse him with all kinde of sweete behauior and curtesy: and pretend to haue an especiall care of his well doing, but principally how he may attayne to be in high fauour with God, To which purpose they enter by degrees into certaine discourses of hell: wherein they omit none of their skill by authorities, fables, and large amplifications, to make the same as terrible as possibly they can. By which course they cast the party in time into great feare and pensiuenes; which were well done, if it were to a good end.

When they haue held on after this sort so long as they thinke conuenient, intermingling now and then

some comforts, least otherwise the parties vnder their fingers should grow very weary of them; then they begin to be more plentiful in the setting forth of such comfortable promises as are made in the scriptures to the children and saints of God. Heere they omit no part of their skill to describe the Heauens, the Maiestie and glory of God, the happy estate and ioyes of the Saints in that everlasting kingdome, which is prepared for those who in this life shall embrace the Christian faith, and become obedient children in their true calling vnto their holy Mother the Church of *Rome*.

Hereunto they adde a discourse concerning the diuersitie of such callings as God hath ordeyned for his seruants and children to walke in: shewing how necessary it is for euery man to vnderstand and know what calling that is, which particularly belongeth vnto himselfe, and what danger ensueth, when men do rashly vndertake any occasion, either for profit or pleasure, to follow this or that course of life: as when great men, being borne to great possessions, do thinke it sufficient for them to follow the steps of their Ancestors: esteeming that to be the calling which God hath prepared for them: whereof it cometh to passe diuers times, that they make a shipwrack of all their estates, and fall into many calamities, God approuing of and sanctifying no calling, which is not entred into by the direction of his holy spirit. Many (say they) through their owne rashnes are spirituall persons, who ought by Gods ordinance to haue bin of the Layty: and many on the other side are (as we tearme them) Lay men, which ought to be Ecclesiasticall: both of them perishing in their owne courses through their owne faults, in that they had no care to learne and know their owne proper callings ordeyned for them, which God would haue sanctified, to their eternall comforts,

comforts, if they would haue vsed the meanes to haue vnderstood and imbraced them. In the description of which meanes, the height, the depth, and the breadth of all their cōfusenage doth consist, being the exercise it selfe before mentioned. Of these meanes they do at the first speake only in generality, entring into a discourse of the louing kindnes of God, in that he hath prepared a way, whereby euery man that list, may know how to serue him; whereinto as many as will enter, may haue assurance in themselves by the testimony of the holy Ghost, what their seuerall vocations are, whereunto God hath called them; and which they must vndertake, if euer they meane to come into the ioyes and consolations of the Paradise of God.

Thus after they haue layd these ginnes, no meruaile if the parties so kindly and cunningly caried on, do fall into their traps. Howbeit you must obserue that in all these discourses made to such parties, they carry themselves so aloofe, as that there may be no suspicion of their intents to draw them by such their practises to be of their sōcietie. So as when the poore soules (as rauished with a desire to attayne vnto the sayd meanes or exercise so highlie commended, and so necessary as they suppose, for all that truly thirst after the kingdom of God and ioyes of Heauen) do intreate the holy Fathers, that they may be receiued into that happy and blessed exercise; their motion in that behalfe the good Fathers at the first seeme little to regard: saying, that peraduenture this their desire proceedeth of passion: and therefore their manner is to leaue them in this sort for the first time: adding, with what deliberation and iudgement that sacred exercise is to be vndertaken, as being the ladder of *Iacob*, whereby they may ascend into the third Heauen, and there see and behold the admirable mysteries of God.

If the partie thus caught be of great possessions,
wealth,

wealth, or parentage, they are much the sooner intreated to admit him to this exercise: the manner whereof is as followeth. The partie at the time appointed, comming to the holy Father who must deale with him, is recluded from the speech of any body but the sayd Father for a certaine time. Vpon his first reclusion the Father commeth vnto him, and giueth him a meditation to study vpon for some foure or five houres: willing him in the meane while carefullie to remember all the cogitations that do come into his minde. The sayd foure or five houres expired, in commeth this good Father: and then the partie must be confessed, and is to reueale all his particular thoughts of what matter soeuer good or bad that came into his head; all the time of his aforesayd meditation. Which done, the Father giueth the partie an other meditation with the like instructions to the former: and after the like distance of time returning, heareth his confession. And thus the partie is exercised diuers times, every day the space of nine dayes or thereabouts. In which time the holy Father hauing framed the sayd meditations according to his owne drift: for example: if the partie be rich, then of the contempt of the world, and the vanitie of worldly riches: and further perceiuing by his confessions, his disposition, and what effect the sayd meditations haue wrought, and are likely in the end to worke in him, which alwayes must be the forsaking of the world, as they tearme it; and for the most part, if they finde him by this triall, a fit man for the entrance into some profession of religion: then he telleth him a long tale of the fruit of his sayd exercise, as that he well perceiueth by his sundry confessions, how the spirit of God hath wrought in him by the meanes of his sayd meditations, and that he now supposed him to be fit to enter into the consideration and choise of that calling, whereunto God himselfe

himselfe hath ordeined him, to leade his life and walke in towards the attaynement of euerlasting happines. Whereupon the partie hath time to consider with himselfe, whether he will be a *Dominican*, a *Benedict*, a Iesuite, a Frier, or what he list. Which time expired, the holy Father entreth into a new stratageme.

The sayd partie so exercised (as is before expressed) comming thus vnto his election, hath peradventure determined to be a *Dominican*, or to take some such other course as he himselfe hath thought of. So as when the sayd holy Father commeth vnto him, if he finde him bent to any other profession, then to be a Iesuite, he beginneth to cast many doubts, and collecteth at his pleasure by something that he hath confessed vnto him, that his sayd choice is not agreeable to such godly motions, as the spirit of God wrought in him in the time of his exercise, and therefore aduiseeth him to consider with himselfe better of his choice, that the same may be sutable to the sayd motions of the holy Ghost. The conclusion is, that the holy Fathers by this meanes, hauing sundry poore soules in their hands to worke them by terrors, deuises, and perswasions (as they list) neuer leaue them, or suffer them to be quiet, vntill (if it be possible) they make choice to be of the societie of Iesus: if in all these practises with them, they finde them fit men for their turne. Howbeit sometimes it commeth to passe that the sayd deuout Fathers do meeete with such persons, as will rather choose to be of some other order, do what they can, then to be Iesuites. In which cases, when their practises to winne the parties for their learning, strength of wit, parentage, and other good parts more then ordinary do fayle, they desist from dealing with them by little and little, and so in the end giue thē quite ouer, meaning nothing lesse, then by such their paines to increase the number of any other order of religious
E persons,

persons, and so leauethem to take what course they list: but with this fruit of their exercises, that they will neuer loue or indure them afterwards, but rayle on them, and plague them as much as possible they can.

If the parties were vndertaken by them for their wealth and large possessions, when they come to their election, commonly their riches, and their sayd possessions are a hinderance vnto them from entring into any religious profession. For the remouing of which obstacle, the holy Fathers are furnished with many texts of scripture: as of giuing all and following Iesus &c. and do for the most part so farrepreuaile, as either they allure them to be ecclesiasticall Iesuites, if they haue any tolerable gifts besides their riches; and then all that they haue must be sold, and the money committed to the Fathers discretions, or at the least they draw them to be lay brethren, finding no other good stufte in them. In which case they get from them either all, or the most part of their riches, and turne them either to be some of their officers, or leaue them at large to be practisers for them in such matters as they thinke fit to imploy them in abroad: as to be solicitors for them, and to stirre vp the charitie of the people towards that societie, not ceasing to perswade as many as they can to follow their examples. And this was the effect of one *M. Gilberts*, and one Maister *Drurys* exercises and some others: *viz.* they got from them all they had, and then imploying them as is before expressed, procured the Popes blessing for them, for the better approuing vnto them of that their new calling: as appeareth in the faculties graunted to *Parsons, Campion, Heywood*, and the rest about twenty yeeres since. The euidence of which proceedings with the sayd Gentlemen, was so apparant and manifest vnto many, that disliked greatly of such kinde of exercises, as that some in iest would say: such a one is Gilberted,

Gilberted, and such a one is Druryed : and others to the like effect : they shall neuer Gilbert me, nor Drury me, nor coulsen me with such their holy sleights.

An other yong Gentleman not long since, entring into this exercise vnder a yong Iesuite here in *England*, was found by his meditations to haue lands yet vnfold, worth a hundreth marks a yeare, which hindred his iourney to heauen. Whereupon he offering the same to the sayd yong Iesuite, the good Father allowing the offer, sayd, that if he should receiue the land, her Maiestie would take it from him : but (quoth he) sell it, and then I am capable of the money. By which ghostly counsaile the Gentleman set his land to sale, and was offred 900. pound for it : but the holy Father insisting vpon a 1000. pound, the Gentleman dyed before a chapman could be gotten, and so the good Father lost all. I omit how many poore yong men, falling into these good Fathers hands to be exercised, haue fallen into sundry inconueniences, and growne to be broken-brayned euer after. The truth is, that amongst many deuises which they haue to enrich themselues, this is not one of the least, which being now knowne, may peraduenture be a hinderance vnto them hereafter, and driue both Father *Garnet* and his yonkers to leaue their coaches and stables of horses, and to be glad to walke on foote as their betters do.

We haue troubled you long in this matter of Iesuiticall gayning: and yet if you will beare with vs a little longer, we will informe you of an other deuise, not *in esse*, but *in spe* : marry it is very royall, and may be tearmed an Imperiall hunting, such a one as was neuer scene on earth before, pursued by any religious person whosoever, since *Nimrod* the Gyant hunted ; *qui erat robustus venator coram Domino* , who was a very rough huntiman. Of this kinde of hunting, there

is a iust Volume set forth by Father *Parsons* and his Generall, called the high Counsell of reformation for *England* to take place and be in force, when the Catholik conquerer shal be established in great *Britaine*. First, no religious order will that famous Volume permit in great *Britaine*, but *Iesuites*, and *Capuchines*: *Benedictines*, *Carthusians*, nor *Dominicans* must enter here, *sicut placuit Iesuitis*: for the holy Ghost hath forsaken all religious orders, and is only in the *Capuchines* and *Iesuites*. If you aske vs why they make choice of the *Capuchines* only? We answere you, as a good *Capuchine* did to the like question. We sure best (quoth he) with the humor of the *Iesuites*: for their drift is to haue and rule all; and on the contrary, our orders are such, as we must neither rule at all, nor haue any thing. These *Iesuites* (*homines secundum cor meum*, as God sayd of *David*) do profess voluntary pouertie, and to renounce the world, with all that belongeth thereto. But yet so mortified they are, that with the worlds weapons they will conquer the world. In these three Kingdomes *England*, *Scotland*, and *Ireland*, there are 100. Bishopricks great and small: how many Parsonages and Vicarages, and how many religious Monasteries, it is hard to tell. All which must be no more in the hands of Bishops, Abbots, Parsons, and the rest, as heretofore it was accustomed. But all the holy societie of Iesus, their father Prouinciall must cull out foure *Iesuites*, and two secular Priests, which must be demy *Iesuites*. These sixe Vicars, these mightie great Lords, shall haue the Lands, Mannors, Lordships, Parsonages, Monasteries, and whatsoeuer, into their owne hands; allowing the Bishops, Parsons and Vicars competent stipends or pensions, *sicut placuit Iesuitis*, as the *Romans* in their leagues were wont to write. All the rest must be employed *in pios vsu*, as father Generall of *Rome* shall thinke good. The Colleges in both Vniuersities

uerfities must be fo likewise in the power of these mortified creatures: no Bishop, no Parson, or Vicar, no fellow of any Colledge must be so hardy as once to demaund an account what is become of their reuenues, Lands, and Lordships. If they do, this shall be the answer, *mirantur superiores &c.* The Nobilitie must be limited also what retinue they shall keepe: what they shall haue to spend yeerely, and what diet they shall keepe at their Tables. Lastly, the common lawes of our countrie must be abolished, and the ciuill beare the sway another while: those are barbarous: these are learned, and of more excellencie; happie is he that can see this booke, called the Counsell of Reformation: where hee may reade these wonderfull platformes of Iesuiticall gouernment, deuised by the second *Nimrod*, the Smiths sonne of *Stockgersee*, or rather the Parsons sonne of that parish, expelled from *Balioll* Colledge for his illegitimation, of whom, anon.

In the writing of this discourse, we were not ignorant into what a sea of Iesuiticall calumniationes we haue launched. For they haue an other position not yet mentioned: and it is: That detraction in generall is lawfull: as if a Iesuite should say, that amongst the prisoners at *Wibich*, there were many and so grieuous enormities, as that Father *Weston* and his adherents were constrained to separate themselves from the other Priests: and being charged to name some particulars, or else if he could not, he was to be reckoned for a detractor, and therein to haue offended greatly in slaundering the whole house, he should answer: Nay my words were generall, and therefore I offended not. But what talke we of their generall calumniationes: wee shall be sure to haue their particular commendations cast abroad against vs with heue and ho in a mischief, as we haue indured many of their thunderbolts already. Howbeit, as we regard it

not, so do we not wonder at it, considering their dealing with all men that offend them, be he whom he shall, Bishop, or Cardinall : yea or the Pope himselfe, they care not.

Maister Doctor *Gifford*, a man of very good desert, did but a little offend them, in not admiring of them and their designements, and shortly after they deuised sundry most vile and vniust accusations against him : they defamed him in *England* for a sower of sedition, charging him further, to be an informer against the Iesuites, and the exhibiter of the memoriall to the Pope. They procured him to be examined before the *Nuncio* in the Low countries, who after long delayes, affirmed in plaine tearmes that the Doctor had wrōg. Payling of their purpose against him this way, Father *Baldwyn*, a man of the right stampe, dealt with the *Nuncio* for a generall pacification and remission on all sides : whereunto the Doctor at the *Nuncio* his intreatie yeelded. And first by order taken in that behalfe, the layd *Baldwyn* in the name of Father *Parsons*, and all that societie, asked him forgiuenes : and the Doctor for his part in ciuilitie performed as much : with this addition, if he had offended any of them. Which being done, the *Nuncio* commaunded them both to be seeret of what had passed in fauour indeed of the Iesuites. Which commaundement the Doctor obeyed : but Father *Baldwyn* omitting what he had done in the name of the rest, instantly gaue it forth after a glorious sort, that the Doctor had asked father *Parsons* and the Iesuites forgiuenes : and thereby to disgrace him anew, and to make their former iniuries done vnto him more probable, they caused the same to be openly promulgated out of the Pulpit in the Colledge at *Rbemes*. So shamelesse (you see) they are, as the very Pulpits are prophaned by them, when it standeth them in hand to mayntayne their reputations

tions *per fas aut nefas* they care not how.

One *Fisher* a yong man going to *Rome* with some such messages from certayne of our brethren, as were not acceptable to these good Fathers, after they had very cunningly vsed him, to wring from him what they were able that might serue their turnes, they sent him to the Gallies at *Naples*, where he remayneth a gally-slaue (as we are informed) if he be yet aliue. An other of our brethren a Priest, in that he opposed himselfe in some things to certayne of that order, they haue persecuted him euer since with such mallice, as he could remayne in no place in *England* with any Catholick, but they hunted him thence with onelye or other, giuing it out, when nothing else would serue, that he was a spy for the State, to bring them to their vtter ruyne. In so much as not daring to go beyond the seas, knowing (as after he hath professed) that there they had layd their snares, either for his imprisonment or murthering, he was driuen to go into *Scotland*, and to hide his head there. Hereunto we might adde a long catalogue of aboue a hundreth persons by name of this Iland, whom these extraordinarie illuminated Fathers haue most lewdlie and falsely slaundered, because they disliked of sundry their *Machianilian* proceedings. But here we omit them, referring the further discourse hereof to him, who hath already made a particular Register of them.

The Bishop of *Cassane* Doctor *Lewes*, was a man by whom the Iesuites had receiued very extraordinary benefit. By his procurement they got the Rectorship of our English Seminarie in *Rome*, God forgiue his soule for it, as we trust he hath. He was a man so fauored by diuers Popes, as first he was made Monseignior, then Bishop of *Cassane*, afterwards *Nuncio* for *Gregory 14.* to *Lucerna*, and then Visitor generall of *Rome* and all the Popes dominions. When two and twenty Iesuites

Iesuites should all of them bin banished out of the Citie of *Perugio* for their cunning fishing to enrich themselves, one of them being notoriously detected for alluring a Gentlewoman to giue them a very rich chayne of pearle without her husbands priuitie : this prouident good Bishop being their generall Visitor, vsed such meanes, as all that matter was husht, and they continued there still. We should be too long if we should remember vnto you all the benefits which the Iesuites in *Rome* and else-where from time to time receiued at his hands : all the which notwithstanding, yea though they had bin a thousand more, the kinde Fathers could not indure him, because in their garboyles at *Rome* about the Students in the English Seminary, he disliked their courses and practises with them. Hence it proceeded, that whilst he was aliue they caused their disciples to rayle vpon him most despitefully : tearing him a factious, an ambitious, and a partiall man. And a little before his death they amongst them cast out a Libell against him, which was brought vnto him, wherein they layd many horrible crymes to his charge, and in the course of their hote charitie, made this deuoute prayer full like themselves, *vel Turca vel mors vel Damon eum eripiat à nobis* : and indeede not long after he dyed : we leaue it to Gods iudgement, whether they were the causers of it, or not. But being dead, when in all humanitie their malice should haue bin buried with him, they ceased not, notwithstanding to follow his happie memorie with their Iesuiticall calumniations, and that most irreligiously. For whereas the good Bishop not foure houres before his death, vpon occasion protested that he had bin most falsely charged with vpholding, and mayntayning the Students in the English Seminary against the Iesuites : yet that impious caytife Father *Parsons* in a letter dated the 13. of Iuly 1598. and sent
hither

hither into *England* not to be kept secret, writeth of him after his ilye fashion in this sort. A third cause (sayth he) there was, meaning of the Students opposing themselves against the Iesuites, no lesse important perhaps then any of the rest, or more then both together: which was a certaine disgust giuen at the very foundation of the Colledge, vnto a certayne principall man of our Nation, and his friends then resident in *Rome*, who afterward not affecting greatly the gouernment or gouernors of the sayd Colledge, was euer *in re*, or in opinion, a back vnto them that would be discontented. Thus farre this charitable Father against this blessed Bishop now in Heauen, and contrary to his profession vpon his death-bed: who when he was aliue, might if he had bin disposed, haue curbed many of that crew, being their Visitor generall, and peraduenture carried a little before-time this good Father for many insolencies: but a milder man liued not, or one more apt to put vp and forgiue all iniuries: and of purpose he refrayned for visiting of that crew, because he knowing their hard conceits of him, would not giue them any occasion to say, he was partiall, if he should haue dealt more roundly with them. But by the way you may obserue out of *Parsons* words, that this good Bishop had a dislike of the Iesuiticall gouernment and gouernors of the English Colledge in *Rome*: so as we are not the men alone that haue thought amisse of both. Peraduenture you may see hereafter the very exhibits themselves, which the Iesuites presented vnto him, as their Visitor, one against another, and then it will appeare vnto you what little cause he found to magnifie either their persons, or their gouernment.

The most blessed Cardinall Doctor *Allane*, a man most reuerenced of our Nation (and very worthilie, one or two actions excepted, whereunto hee was

drawne by Father *Parsons*) in the end passed not vn-
 touched by the Iesuites : because in very deede he dai-
 ly saw further into them, then he had done : and there-
 fore not only disliked, but disfauored diuers their pro-
 ceedings, especially towards his latter end. In which
 respect, that they might be euen with him in some
 sort, they gaue out sundry disgracefull words against
 him, as that he was a good simple man, but not of any
 esteeme or reckoning in matters or affayres handled
 in the Popes Consistory, a man of weake aduice, and
 neuer vsed but a little for some matters of learning.
 And such was their hatred towards him, as it was ve-
 rily thought by many in *Rome* that he was poysoned :
 which conceit the Rector then *Hieronimo Florianio*
 a Iesuite, would gladly haue turned from his societie
 vpon the good Bishop of *Cassane*, but ridiculously in-
 deede, though maliciously inough. When this wor-
 thie Cardinall lay vpon his death-bed, he would
 gladly haue had al the English Students to haue come
 vnto him : but this good Rector would not yeeld vnto
 it, for what cause God knoweth. God will at one day
 iudge all hypocrites, and bring their secret mischiefes
 to light. Vpon the death of this so memorable a per-
 son they openly triumphed, and amongst other their
 Iesuiticall calumniations against him, sayd, that God
 had taken him away in good time : for if he had liued
 longer, he would haue disgraced himselfe, and lost the
 credit which he had got. These men haue the best for-
 tune in the world : for no man if once they begin to
 hate him doth liue any long time after it : *quo artificio*
viderint ipsi.

Furthermore, concerning these two notable per-
 sons, the Iesuites haue practised an other of their rules
 vpon them. As to aduance themselves, they traduce
 all others, discommending their giftes, abilities, go-
 uernment, learning, discretion, pollicie, and all other
 good

good qualities in them: as who should say, we are the only men that are to be accompted of, honored, extolled, and admired by all sorts in all places: so haue they a trick to aduaunce one and the same mens credits, whom before they haue to an other end most notoriously disgraced and slaundered, when it may serue their turnes to worke some inconuenience or hindrance to a third person, whom likewise they do maligne and hate. For example, to hinder and discountenance the Bishop of *Cassanes* Nephew *Monseignor Hugh Griffyn*, they commended his Vnckle exceedingly, to insinuate that he did farre degenerate from his Vnckles vertues. And on the other side after the death of Cardinall *Allane*, when they feared that the Bishop of *Cassane* should haue had his place, and bin made Cardinall, besides their reports of his enmitie to their societie, and stirring vp all their garboyles in the sayd Colledge, they spared not to spreade it abroad, as men that had worshipped Cardinall *Allane*, and loued him with their whole harts, that the said Bishop of *Cassane* could neuer indure him the said Cardinall, but was euer his enemy, and had wrought him much woe and grieve in his time. Whereupon to make that *Machiuelean* report the more odious, and to blemish the good opinion had of the Bishop thereby to trump in his way, till he was triced indeed out of their way: they entred into a large discourse of his extraordinary singularities: how beneficiall he had bin to their Colledge: how much he was esteemed of all Princes in *Europe* that knew him: how deerely he had bin accompted of by the Popes holynes, and by other Popes his predecessors: how his greatest care was euer bent for the good of his Countrie, for the reducing of the same to the Catholick faith: what great honor he had in the Court of *Rome*: how much he was admired by the rest of the Cardinals, and how highly reuerenced

alwayes by themselves. All which particular points, sauing the last were most true, and ought to haue their true vse, as we hold of all the good words and confessions and reports made and giuen out by the Scribes and Pharisees, and by the Diuell himselfe of our Saviour Iesus Christ, though they did the same to a wicked purpose to haue dishonored or intangled him in his speeches or otherwise, if by any meanes they had bin able: as these good fellowes dealt with the good Cardinall, not that they so deemed of him, as their words imported, but only to hinder the sayd Bishop, as we haue sayd, from the preferment they feared and was like enough would haue been layd vpon him, if he had liued: being forsooth a man no way fit for it, that had opposed himselfe in faction to so worthie and high a Prelate. But what doe we insist vpon their malice and slaunders against meaner men, nay this good Bishop and this most renowned Cardinall, when they fauour not their Iesuiticall doings? We will proceede to their presumptions against the Popes themselves.

Xistus 5. called before him the Generall of the Iesuits, and demaunded of him, why they called themselves Iesuits: who answered, that they did not so call themselves, but onely Clarkes of the societie of Iesus. To whom the Pope replying, sayd: why should you appropriate your selues to be of the societie of Iesus, more then all other Christians, of whom the Apostle saith: *Vocati sumus in societatem filij eius?* And whereas the Benedictines, are so called of their first author *Benedictus*, and the Dominicans of *Dominicus* their founder, why should not you be called *Ignatiani*, according to the first author, and also keepe the Quier, and rise at midnight, and in all things doe as other religious men doe? These words of the Pope they tooke so grieuously, as he liued but a short time after (to omit what hath been reported) and after his death, they haue

haue not ceased very wickedly to depraue him. Some of them preached openly against him in *Spaine*: they haue tearmed him a Wolfe, and said he was a *Lutheran*. It was giuen forth by them; that if he had liued a little longer, he would haue vndone al Chriltendome. They called the manner of his death into question, and reported that at his departure he had no confessor with him. *Bellarmino* himselfe hearing of his death, vsed these words: *Qui sine poenitentia viuit & sine poenitentia moritur, procul dubio ad inferna descendit*. Of likelihood it is a matter of damnation, to indeuour to bring some Iesuits into order, without great pennance done for it. But for this worthie person, now a Cardinall, wee will not take vpon vs to interpret his meaning: marry that another miscreant in respect of any order should slaunder Christs late Vicar vpon earth, being so worthie a Bishop in his time, as his deedes will sound out his praise, whilest *Rome* standeth; wee hold it intolerable, had they been the best Iesuits that now liue, who should haue so disgraced him. But the chiefe poynt that we meant to obserue vnto you in one of these lewde companions speeches, is; how vpon some opposition and obiections made against some of his slaunderous reports of that worthy Pope, he fell to the maintenance of this most wicked assertion, *Hominem non christianum posse esse Romanum pontificem*: and yet this proposition is not reuoked, nor the graund Archpriett hath censured him for it; who is so readie to punish others his auncients, and as obedient and honest men as himselfe, that wee goe no further.

The Bishop of *Cassane* so oft before mentioned, being the generall Visitor in *Rome* of all religious men, had manie accusations exhibited vnto him by the Iesuits, one against another, and manie petitions, desiring him to come and visite them. With these com-

plaints & iarres amongst them, the Bishop acquainted Pope *Clement* that now is. Whereupon at the next generall Chapter held by the Iesuits, his holinesse attended with the said Bishop of *Cassane*, and foure or fve Bishops more, went into their house, & rebuked them sharply for their pride, and for their disorderly apparrell, and for their prodigalitie, charging them earnestlie to be more humble, and to frame the course of their liues and behauour hereafter more like religious men, thē they did at that time. How these words were taken by the Fathers, wee make no doubt: with indignation inough you may be sure: and since (as we suppose) some of that societie haue beene so bold with his holinesse, as they haue affirmed peremptorily, that he erred in absolving the French king that now is, being deceiued by his Diuines. Of likelihood they were not of the Popes counsell in that action, to haue giuen him better direction. But the said absolution did so much tend to the preiudice of the king of Spaine, and to their deseignments with him, as no meruaile if they doe so caluminate it: daring by their rule of *ordine ad Deum*, to doe and speake almost what they list.

Now if these men may presume thus far with so famous men, Bishops, Cardinals, and with the Popes themselues, vpon so small occasions, how will they crucifie vs poore wretches, that haue beene thus bold with their worships. And yet if the worst should fall out, hauing such companie to vndergoe with vs, the malice and spite of their lauish tongues: the grieve will be the lesse. Wee pray God from the bottome of our hearts, that they may follow the counsaile of his holines, and become more lowlie in their owne eyes: for otherwise some great inconuenience will insue of it. We are not Prophets, nor the sonnes of any Prophet, to foretell the euent of things before they fall out. But if we haue any vnderstanding (as we hope herein wee haue

haue none) if these fellowes haue the reynes laid on their neckes, and be suffered to run forward with the bit in their teeth a little longer, they wil hardlie be reclaimed, without great daunger of apostasie: such is their pride and haughtines of minde. It is great pitie that so worthie an order should be prophaned with so manie machiuilians, and that they will not rather chuse to follow their founder in humilitie, and many most excellent persons of that societie. Cardinall *Toledo* of worthie memorie, Cardinall *Bellarmino* yet liuing: *Gregorie de Valentia*, *Snarez*, and many others euen worthies in their dayes; who bestowed not their time in canuasing of kingdomes, and deposing of Princes, or in anie such like vn priestlie practises, as you haue heard of before that our Iesuits doe.

And thus for this time wee leaue the Iesuits of our nation, to deale in generalities any farther with them, or with their extraordinarie illuminations or spirits of guiding soules: and doe addresse our selues to that vertuous Paragon Father *Parsons*, the vnworthie Rector of our English Seminarie at *Rome*. But before we begin with him, wee had need to entertaine you with some short Preface. For some no doubt will startle that he should be touched, what? Dare any presume to call him in question? Will you intermeddle with his actions? They are not to be sifted or canuased or discountenanced by any secular Priests whosoeuer, his holines excepted. Beware what you doe: it is sure a note of an euill spirit: we pray God those men be found that dare take this course. He is a religious mā, a Iesuit, the rarest wise man of our nation, most familiar with Princes, admired in Spaine, reuerenced in *Italie*, and onlie hated in England: which is a sufficient argument of his integritie. But by your good fauour a little: runne not headlong with these generall conceits. These propositions be to too large, these apprehensions,

prehensions are too abstract: descend a while into
 particulars. Consider his actions: let those (not gene-
 rall conceits) proue or disproue the man; may not a
 religious person be exorbitant: a wise man forget him
 selfe, and an euill man winne fauour? What greater
 meanes to worke iniustice then fauour & wit? Fooles
 neuer reach farre. And what thing sooner deceiuet,
 and longer cloketh deceit, then a religious habite vp-
 on an euill person; sith most men iudge the inward
 man, by the outward appearance. The wolfe neuer
 more deceiuet then when hee is clothed in a sheepes
 skin: yet is not this a reproch vnto religion, nor a dis-
 grace to the habite, but a greater reproofe to the per-
 son, that will abuse innocent meanes to nocent acti-
 ons. Seeing then, that a veluet herse may sometimes co-
 uer a corrupted and stinking carkas: let not the out-
 ward appearance and habite onelie carrie away and
 preiudicate mens conceits, where the effects doe dis-
 claime. If he be a religious man, he is sequestred from
 the world: what then hath he to doe with kingdomes
 and titles? If he haue abiured the world, let him shew
 it to be so, in his conuersation, and sincere affections
 indeed, and not determine of common wealths and
 kingdomes. If his profession will not drawe him
 thereto, yet let charitie moue him to forbear, because
 thereby he giueth matter to increase our persecution
 at home. Princes are iealous, and manie times haue
 cause to be so: why should he the prouoke our Prince
 to be suspicious of vs by his follies? And as touching
 our selues, you shall finde vs sure and sound enough
 by Gods grace: some of vs hauing stood vnto it, *per
 multas tribulationes*, when this worthie champion took
 his heeles, and left vs to sinke or swim for him. Whilest
 he hath accompanied himselfe with Princes, and liued
 at his pleasure in kings courts: wee poore soules, haue
 beene tossed from pillar to post, and hurried from pri-
 son

son to prison, and the best of vs haue for your sakes liued in sufficient affliction: And will you now begin to doubt of vs? If Father *Parsons* had kept himselfe within the compasse of his owne calling: hee should haue bin quiet for vs. But his dealings being such, as should wee not disclose and reprove them, we should be inuolued in his trayterous designements, & after our long sufferance for our consciences be hanged for high treason: beare with vs, if wee seeke to preuent that scandall. Wee will therefore proceed by your good leaues, with our purpose: following in one and the same cause, the examples of some of our brethren, who in their bookes before mentioned haue giuen some little touch of him.

And first for his birth. Maister *Southwell* a Iesuit and whilest he liued his obedient subiect, according to the prouerbe *mulus mulum scabit*, hath told vs this tale of it. As for Father *Parsons*, he hauing placed the vttermost of his ambition in the contempt of honour, and the highest of his wealth in voluntarie pouertie, will easilie acknowledge his birth to haue beene of more honest then great parents: yet were they not so meane but that they were able to afford him such education, as might haue made his good parts a way to no small preferment. For this faire glose being most vntrue, we doubt not, but that Father *Parsons* either hath, or will hereafter by some worthie monument of his memorie requite him, were it not that the Iesuits haue a speciall priuiledge to write what they list, be it neuer so vntrue, if it may be couered with either of their principles, *propter bonum societatis*, or *ordinem ad deum*; this fellow would not thus haue aduentured to haue abused those to whom he hath auouched it. For in truth the said maister *Parsons* his graund Prouinciall, is by his birth a bastard, beggotten vpon the bodie of a very base woman by the Parson of the parish where hee

was borne: and his right name is not *Parsons* but *Cow-buck*. Which defect, because it did not proceede from any fault in him, we could haue wished had bin omitted by our very reuerend brethren in their late declaration to his holinesse: had not both they and wee thought it expedient thus farre to touch it, because the gentleman is so high minded, and doth take vpon him so vsuallie to debase other mens parentages, not sparing like a wicked person with an ouermuch hardened forehead, sundrie of the Nobilitie of England, nor his owne Soueraigne and her most worthy progenitors. Besides, it may be a good caueat vnto him to looke well to his orders: considering the Canon lawe in that point, least otherwise it cost him his Rectorship. Master *Southwells* smoothe tale will not serue his turne, if the matter be ript vp against him. But to followe our course: the said Parson that begat him, did afterwards foster him, and hauing brought him vp at the schoole, sent him to *Oxford*, and placed him in *Balioll* Colledge: from whence he was in effect expelled, being Maister of Artes, not for religion as he hath vaunted, but for his Bastardie, factious conuersation, libelling, and other misdemeanours. But hereof you neede no further information, then the said declaration: where you shall finde, that there was such lamentation at his departure from the Colledge, as for ioye he was rung thence with Bels. Doctor *Bagshawe* being then fellow of the said Colledge, was his stiffe aduersarie in the matters obiected against him: which the good Father of his Iesuiticall charitie, doth not, when occasion serueth forget: hauing within these three yeares last past, by a very lewde stratagem, as touching the villanie against her Maiestie, vndertaken by one *Squier*, brought both him and some others as we thinke, for his sake, in great danger of their liues.

After

After this Father his said expulsion, or his leauing the said Colledge by compulsion, he repayred to *London*, and hauing often resort to one *James Clarke*, his old schoolefellowe, abiding then in the inner Temple, he protested to him the said *Clarke*, vpon some occasion of speeches betwixt them, that hee neither then was, nor euer ment to be any Papist (as it then pleased him to tearme vs Catholikes) and offered, for his better satisfaction therein to affirme so much vpon his oath. His resolution was as hee saide, to studie phisicke, and that he was purposed to trauell for that end to *Padua*: and rather thither, then to any place else, because one *Lane* a Master of Artes, and his olde acquaintance, in *Oxford*, was there placed, and in good reputation. Whereby you see the Gentlemans zeale to the Catholike Romane Religion, which driue him to leaue *Oxford*.

Not long after the said conference with Maister *Clarke*, he departed beyond the Seas: and so framed the course of his life there, as within short time, he became a Iesuit: being a man very violent in Cardinall *Allanes* opinion, and of an vnquiet spirit. In this calling he did profit exceedingly, and was almost vpon the suddaine a very great Statist, little behinde many of his auncients, for plotting and practising of sundry vn priestly enterprises. We are verilie perswaded (by diuers other his like desseignments sutable thereunto) that this new good Father had his finger in the attempts for *Ireland*, anno 1578. when *Stukeley* should haue gone thither: and also anno 1579. when *Saunders* went indeede. Of this second expedition you may reade in our owne Chronicles; and for the first, thus the matter stode. About a yeere before the ouerthrowe of the King of *Portugale* in *Africke*, *Stukeley* being in *Rome*, perswaded Pope *Gregorie* the 13. that hee the said *Stukeley* would make his the said Popes

sonne *James* (then Duke of *Sora*) the King of *Ireland*: if he the said Pope would furnish him with men and money sufficient for that expedition. Whereunto the Pope agreed, and set him forth with money, and with about 3000. men, directing his letters to the King of *Spaine* for his assistance likewise in that enterprise. But the King (ayming at that kingdome more himselfe) refused either to receive him into any of his Ports, or at all to ayde him. *Stukeley* being deceived of this hope, cast about to the King of *Portugal* (then preparing for his *Affrican* voiage) who gladly received both him and his men, promising vnto him, that if he would goe with him in that voyage, hee would at their returne furnish him sufficiently for the accomplishing of his purpose in *Ireland*. *Stukeley* yeelded: goeth into *Affrike*, is there slaine, and the Pope was greatly discontented, that he had been so greatly overreached by him.

At such time as it was perceiued in *Rome* what the Pope intended by the instigation of *Stukeley*, concerning their said desseignements for *Ireland*, one Master *Shelley*, named the graund Prior for *England*, cast out words to this effect: what (saith he) because there are no more Cities of *Parma* and *Placenza* to bestowe vpon his Sonne, will he now haue *Ireland*, the patrimony of the Crowne of *England*? The said Prior being moued by the Pope to vndertake that journey with *Stukeley*, he refused so to doe, and told him that he the said *Stukeley* was but a shifting and a vaunting fellow, and that he would assuredly cosen him in all that hee committed to his charge and trust. But the Pope was so much addicted to that attempt, that partly in respect of the Prior his said words, and partly of this his said refusall, he grewe into such dislike with him, as for the safegard of his life he thought it meete to flie to *Venice*. Whether Father *Parsons* was then in

Rome

Rome to blow this coale against the Prior, or where he was, the matter is not great, considering the daily correspondencie by letters betwene the Fathers of that societie from all places in Christendome. Besides you may peradventure heare more hereof at another time.

About eleuen or twelue yeers after his sayd expul-
sion, and that being a Iesuite he had wonne to him-
selfe by his sayd factious disposition and practises the
reputation to be made the Prouinciall for the Iesuities
that were to be sent into *England*, he came hither with
two subiects only, Father *Campion*, and Father *Cotnam*,
Anno 1580. hauing got a great start of Father *Cam-
pion*, who was Proctor not long before in *Oxford*, when
Father *Parsons* commensed but Bachelor of Arts, if
our memories do not sayle vs therein.

This his said coming into *England* being knowne,
Maister *Blackwell* (now his darling and Arch-priest by
his direction) bewayled the same to a friend of his be-
ing then in prison: saying vnto him, that it was a very
vndiscreet fact of the President at *Rhemes* (meaning
Doctor *Allane*) to send him hither, as being an vnfit
man to be imployed in the causes of religion. And be-
ing asked why he was vnmeete for that imployment,
he answered, because this casting out of *Baliol* Col-
ledge, and other articles and matters depending vpon
it, betwixt him and Doctor *Squier* (then liuing) were
very likely to be renewed, and so to worke great dis-
credit both to him, and the cause Catholick.

The holy Father was no sooner come into *England*,
but besides the vanity of his challenge to all Prote-
stants (being deemed an vnfit man to haue performed
the same) he began to bestirre himselfe in matters of
State, especially how to aduance a certayne King by
the fauours of diuers forraine Princes: to the great
preiudice of her Maiesties both Crowne and safetie,

as appeareth by a letter of his written to a noble man bearing date from *Rome* the 24. of Ianuarie 1600. In which kinde of affaires he so busied himselfe, as diuers Catholikes were in that respect greatly discontented with him, and told him plainely, that if he would not desist from those courses, they would deliuer him into the hands of the Ciuill Magistrate.

The yeere after, viz. 1581. Fa. *Heywood* being delegated by the Duke of *Banaria*, to Pope *Gregorie* the 13. his holines vpon knowledge that he was an English man, and experience of his eloquence, and diuers other good parts in him, tooke him from the Duke, and sent him into *England*: where finding Fa. *Parsons* with the authoritie of a Prouinciall, and he the said Fa. *Heywood* refusing to submit himselfe vnto him, a great heartburning did arise betwixt them. Father *Parsons* alleaged that being the Prouinciall ouer the Iesuits in *England*, hee the said Father *Heywood* must consequentlie be his inferiour: but Father *Heywood* answered, that his mission hither was singular, directed by the Pope himselfe, and therefore said, hee was thereby exempted from any subiection to him. This quarrel grew to be hote, and had manie priests and others as partakers on either side: some holding with one, and some with another.

The same Father *Parsons* hauing stirred 'vp stirres, daungers, and garboyles by his seditious challenges, and dealings in *England* and *Scotland*: and finding that manie Catholickes were offended with him for it, hee made great collections of monie, pretending therewith to relieue prisoners: but being once maister of that mint, ehe fled into *France*, leauing his friends in *England* to shift for themselves, & the prisoners to feeble and indure the want. When hee came to *Paris*, as a man hauing latelie bin in possession of his new Prouincialitie, hee put in practise this strata-
game

geme following, of purpose to exempt himselfe from the Prouinciall and his superiour there. He perswaded them that without their owne great perill, they could not entertaine him in their Colledge: affirming that the Queene of England (good Lady) being sore afraid to haue so great a personage to be harboured so neere her, had proscribed him, and promised no small summe of monie to the partie that would kill him: and hereunto he added, that hee had perfect knowledge from his friends in England, that they were already in *Paris*, who had vndertaken that cruell deed. Therefore he prayed the Rector, that none of the societie might be suffered to walke forth in his companie: saying that if they did, they should surelie perish with him. And to make this conceit the more probable, he suborned (with his own monie) two English men well appointed, and a Flemming with them, to goe latelie in the euening, and enquire for one Fa: *Parsons* at the Colledge. Whereupon the Iesuits beleeuing, that all he said was true, dismissed Father *Parsons* to goe forth freele whither he would, and to dispose of himselfe at his owne pleasure, to auoid death forsooth, verifying the old prouerbe, *Calum non animum mutant qui trans mare currunt*: as craftie a crouder, and as lying a companion now amongst the Iesuits, after almost thirtie yeeres profession, as hee was in Balioll Colledge amongst his fellowes there.

We told you before of the contention betwixt this good Father, and his pretended subiect Father *Heywood*: whō for disciplines sake you may be sure he did not forget, hauing of likelihood, some further matter against him, by reason of his courses held here amongst vs. The said *Heywood* assembled a Synode in *Norfolke*, and made such constitutions as are mentioned in the treatise before expressed, dedicated to the Pope. At this assembly Maister *Dolman* being present, required

required of Fa. *Heywood* to see his Commission; who being not able to shew him any, he the said Maister *Dolman* did inhibite him to proceede any further: and tolde him plainly that hee vsurped vpon the Bishop of *Lincolne* then being in prison, and that if hee proceeded so to doe, he the said Maister *Dolman* in defence of the olde customes of the Church would resist him, *vsque ad sanguinem*. Furthermore, after the saide Fa. *Parsons* departure hence: some of the Priests finding their vsuall contributions to be greatly diminished, and perceiuing one cause thereof to be the lauish expences of Father *Heywood* in keeping so many men, horses, and coaches (as Fa. *Garnet* doth at this present) they dealt with him in that behalfe, signifying their dislike of such his prodigalitie: and alleaged that Fa. *Parsons* spent not so much, when he was here. To whom Fa. *Heywood* answered, that Fa. *Parsons* was his inferior, in that he the said Fa. *Parsons* was sent hither but by their Generall, whereas he (Fa. *Heywood*) had his mission from the Pope himselfe.

What aduantages Fa. *Heywood* gaue to Fa. *Parsons* by these or any other his proceedings here, we minde not at large to expresse. It is sufficient to let you knowe that Fa. *Parsons* after his departure hence, sending thirtie articles against him to the Court at *Rome*, he the said Fa. *Heywood* was shortly after called for by authoritie to come out of *England*, but was apprehended before he could get hence. Howbeit not long after, he was banished, and then he repaired to *Rome*, or to some place neere vnto it: where he was not so well intreated as he looked for. Insomuch as being moued with diuers enormities amongst the Iesuits, he wrote sundry letters to the Pope, instantly desiring his holynesse that the Iesuits might be reformed, saying that otherwise, hee should see their ruine (he feared) in his owne daies. Whereupon the Pope called their Generall

rall *Aquavine*, and demaunded of him what those deformities were, which father *Heywood* complayned of, to whom he answered, that the old man did it of dotage, not knowing what he sayd : and withall to stop him from writing any more to the Pope, he sent him to *Calabria* : where (as we haue bin informed) he was by the sayd Generals commaundement kept close prisoner : and so or in little better case remayneth, if he be yet aliue : but as we thinke he is dead.

But to returne to our deuout Father of *Stock gersee* (*natale solum*) after his said arriuall in *France*, as he began with coufening his superiors in *Paris* for his greater libertie, so did he continue his *Machinilian* practises in matters of State, and hath not ceased since that time to seeke the betraying and destruction of his owne Country like a Monster; besides the publishing of sundrie his most seditious writings and letters, whereby her Maiestie, and the State haue bin so iustly irritated, as we poore men innocent and ignorant of all his vnnaturall designements, haue felt the smart of his wickednes, himselfe being without danger, and like a coward and false shepheard, hauing left both vs and the flock in the bryers. Within a while after his going into *France*, he plunged himselfe vp to the eares in the Scottish causes then in hand, and was an especiall instigator of the Duke of *Guisse*, Anno 1583. or thereabouts, for his sodaine surprizing the Citie of *London*, and her Maiesties person, with 5000. men : assuring him, that the Catholicks would assist him if neede required. Besides, it being determined that the sayd Duke should come hither in his owne person, for the performance of the attempt, there was not any man found more fit for his dexteritie and forwardnes in that matter, then Father *Parsons* (as *Mendoza* reported) to be imployed to *Rome* to make triall, if by his pollicie any money might haue bin gotten from

his holynes for the furnishing of that iourney. But we thinke he lost his labour. Furthermore, considering that one of the Dukes chiefe cares was to know the fittest Hauens to land in, & that *Frauncis Throckmerton* was imployed for that purpose by the instigation and aduise of Sir *Frauncis Englefeild*, *Mendoza*, and others, (all of them Father *Parsons* especiall friends) it is more then probable that his Fatherhood was, if not a practitioner for that purpose, yet one of that counsell and confederacy, or at the least acquainted with it.

It is not vnknowne what a villanous attempt the traytor *Parry* vndertooke against the life of her Maiestie the same yeare, *Anno 1583*. pursuing the same, till by Gods mercy he came to the gallowes the yeere after. With this outrageous plot sundry Iesuites were acquainted: nay, they were the encouragers of him to proceede in it valiantly, omitting no perswasions or meanes they could vse to that effect. It maketh our hearts to bleede, that the blessed Sacrament should euer be made a meanes to animate villaines in such diuelish enterprises. But what is all this to Father *Parsons*? Surely it concerneth him more then we are glad to report. For the sayd *Parry* hauing apprehended a certaine necessity for the good of the Catholick cause, that her Maiestie must be taken out of the way; and finding a great aptnes and desire in himselfe to be an instrument to that effect: yet was he perplexed in his mind with some doubts and obiections, why he might not lay violent hands vpon her person. For the clearing and remoouing of which difficulties, Father *Parsons* was offred him to conferre with, as being accounted one of the meekest men to resolue him in such matters. It is true that *Parry* refused to talke or conferre with him: but yet the very offer doth argue that the good Father was acquainted with *Parries* intent, or at the least that he was knowne to be one, that if he
talked

talked with *Parry*, would haue animated him in that course, with all his Iesuiticall arguments and best perswasions. You will say this is but a coniecture : and therefore for your better satisfaction of the truth herein, you shall vnderstand, that it is to be shewed by one of this Fathers owne letters to Maister *Charles Paget*, that whilest this mischiefe was in consultation, a certaine Gentleman of good quality comming vnto him, told him of it, and sayd, that assuredly he would reueale it : but he the godly Father dissuaded him with all his skill, and would not suffer him so to do : which was (as we thinke) a more vile part in Father *Parsons*, being borne her Maiesties subiect, then in any stranger whosoeuer, that thrust *Parry* forwards into that most barbarous stratageme.

Furthermore, this good Father that he might leaue no stone vnturned, which could tend to the trouble and mischiefe of his natiue Countrie, when his dealings with more priuate persons would not succcede, then he returned to those of higher place, and excited them to vndertake some exployts vpon them, which might be answerable to his Iesuiticall, that is, most bloody desaignements. He made a lewde discourse, wherein he intitled *Alexander Duke of Parma* to her Maiesties Crowne, & indeuoured with all his skill to perswade the Duke in the right of his sonne *Ranutius* to set vpon this Realme with all his force, propounding vnto him diuers meanes (as one by marrying his sonne to a certayne english Lady) for his better effecting of that enterprife.

But the attempt of 1588. by the King of *Spayne* against her Maiestie and this whole Kingdome, as it is and ought to be abhorred by all true hearted Englishmen : so we trust the memory of those wretches borne in our owne Countrie, that were either procurers, perswaders, or Agents in it, shall be had in perpetuall

tuall detestation. In which number, this our Iesuite was a chiefe firebrand, and had his hand in that pernicious booke, that was then printed for the stirring vp of her Maiesties subiects to haue taken part with the *Spaniard* if he could haue arriued : which booke vpon their foile and ouerthrow was presently burnt for shame, that euer the world should see so impious a treatise, we meane the whole impression was burnt, sauing some few that escaped their hands. We are the more earnest against this enterprise, because it touched all English Catholicks heere, as much as it did in effect the Protestants. For it is knowne right well both from the Duke of *Medina* his owne mouth, and by other certeyne intelligence, that all the Catholicks in *England*, as well as others, and perhaps rather, were designed to the slaughter. For the sayd Duke being told, that there were some Catholicks in *England*: answered, I care not : I will make the best Protestants in *England* as good Catholicks as they, if I haue them once vnder my sword. I respect neither the one nor the other : I meane to make roome there for my master. This he hath spoken diuers times in the hearing of Maister *Wencelade*, a Deuonshire man. And this also the Iesuities themselues confesse, as amongst others Father *Southwell* at *Wisbich*, in the hearing of diuers of the Priests there prisoners.

At what time Father *Parsons* went into *Spainne* we do not remember, we thinke it was about the yeare 1589. but sure we are that when it was knowne here, and that he was commended thither by *Don Bernardino de Mendoza* his fellow Iesuite, many Catholicks of sounder iudgemēt did vtterly dislike it. They knew the ambition of the *Spaniards* : and how *bellum sacrum* pretended by *Ferdinando*, and continued since as a thing hereditary to that kingdome, vnder sundry pretences for the defence of the Catholick faith, did tend

to nothing else, but to make them selues monarches. Besides, they were not ignorant with what eagernes the Iesuities began to aduaunce the *Spaniard*: which made them to suspect that Father *Parsons* going thither, would still bring forth some further mischiefes: and indeed it fell so out. For through *Mendoza* his credit, he became not only vpō the sodain a Courtier, but grew very soone into great fauour with the King: which you know must needes be easily wrought (as the King stood then affected against *England*, hauing bin so much dishonored by his repulse the yeere before) by his Maiesties experience of this good Fathers mortall hatred to his owne country, in plotting and casting about, how his highnes might be reuenged. We will not tell what we feare concerning the motiues wherewith this Father perswaded the King to erect the Seminaries for our Countrymen in *Spayne*, and elsewhere, the end of their institution was most religiously politike, and holy: but if we shall finde those wholly employed for increasing either of Iesuits or of other Priests, such as must follow and applaude to all their trayterous courses against our Country, for our owne parts we wish they had neuer bin erected.

In the yeare 1589. the same yeare that this Father came into *Spayne*, the Seminary was erected in *Valledolid* by his meanes. In commendation whereof, he writeth very amply, and mentioneth one thing by the way, which (sauing his Maisterships Fatherhood) we do not belecue to be true: he knoweth full well how to keepe himselfe warme. For he sayth, that the Students there hearing of the rigor and crueltie in *England*, were (in short time after the sayd erection) so animated and desirous to see themselues in that battell: as he himselfe was oftentimes thereby moued (had he bin a few yceres yonger, and could haue borne that

mission) to haue gone once againe with them into *England*. But except he may come hither with *Gloria patri*, we will vndertake it for him he will not greatly trouble vs heere with his presence.

In the yeare 1592. the King with his sonne and daughter went to *Valledolid*: and being there, did visit his english Seminary at Father *Parsons* suite. In which visitation you shall see the continuance of this fathers deadly malice, breathed out in his schollers orations. Wherein her Maiestie is by all meanes depraued: the Kings honor and excellency is extolled aboue all measure: her Highnes downe-fall, and his victories are prophesied, and nothing is omitted that might aduance the one, and depresse the other. One of them deliuering the good father his directions, offered to the King in his oration, not only himselfe, but in the name of the rest, all his fellowes: nay their whole Countrey, their parents, and friends, with all their Allyes, confederates, and acquaintance. Which oration, and all their other proceedings then at *Valledolid* comming to Cardinall *Allane* in *Rome*, he wept for sorrow, seeing what they still aymed at. Do not you thinke that our Country is like to receiue great comfort by these Spanish schollers, if they shall proceede according to these beginnings? If you can get this Fathers relation printed the sayd yere 1592. concerning this visitation of the Seminary, you shall see many other particulars: but this we warne you of, that in the printed copy, that part of the youths oration is omitted, wherein the sayd great offer is made to the King. That is not a point to be made too vulgar, till the time and opportunity serue.

The yeare after 1593. Father *Parsons*, because men should not thinke him idle, hath offered to the world a further testimony of his good will to her Maiestie, and his Country, in a treatise intituled, *Newes from Spayne*.

Spayne. Herein, besides certayne exercises by the english yong Priests in an other Seminary at *Sinill*, tending in effect to the same purpose with the former: it pleaseth him to discourse of some pleasant conceits, and certaine empreises: and in one; how King *Henry* the second, and King *Henry* the eight, Saint *Thomas* of *Canterburie* and the *Queenes* Maiestie are marshalled in a table together. Many diuels with instruments of torments in their hands are painted vnder king *Henry* the eight's picture: and her Maiestie is made to stand as it were in great sadnes, looking both vpon her Father and King *Henry* the second, 'let out with many Angels and garlands for his repentance. For Priests in a straunge countrie to deale thus with their owne Kings, argueth little Religion, and lesse discretion: it being imprinted thereby in euery mans minde, that seeth these or the like courses: that let any King offend them, and they will not faile to vse him with the like contempt. But the chiefe part of these newes is of a certaine conference at *Amsterdam*, concerning the succession to the Crowne of *England*: and how many pretenders there are that doe gape after it. This conference was at this time but in papers, you shall heare of it anon come out in Print. When this fellowe was made a Religious person, it had been good for the Church that a Mill stone had been tied about his necke, and he cast into the Sea: such scandall hath and will arise hereafter by his more then Machiuillean deuises.

In the said yeere also 1593. Fa: *Parsons* and Father *Creswell* (neither barrell better hering) set out in *Spaine* another booke vnder the counterfeite name of *Andreas Philopater*: that is, *Andrew* loue his country: wherein like two arrant companions they presume diuers times to speake to her Maiestie (their naturall Soueraigne) as if they were themselues two Empe-
rours,

rours, and she but a milke maide. Besides, for that Bastard & most ignominious *filius terra Parsons*, for him (we say) to be one, that with a brassen forehead should dare to object the meane parentage of sundrie great personages, who haue beene in great authoritie in this kingdome: nay for him so vile a rascall to deprave and extenuate the blood Royall which is in her Maiesties sacred person, descending from the renowned King Henry the Seauenth; what true English heart can endure it? Beare with vs: for before God wee are much moued with the consideration of it. He inuieith very bitterlie against the crueltie of her Highnes lawes; which we wish had been more milde: but he neuer mentioneth that he and his fellowes haue been the occasion of them by their traiterous courses, both against her Crowne and life. For our owne parts wee haue felt the burthen of some of them: whereas these companions being in safetie themselues, care not what mischief they bring vpon our heads. Besides in this booke, are sprinckled here and there some of their seditious positions touching their setting vp of subiects against their Princes, and of cutting off the right heires to the Crowne, vnder pretence of Religion: which we account to bee very pernicious doctrine. For as when Religion is receiued into any kingdome, it medleth not with, or maketh better any Kings title to his Crowne; so when it is banished thence, it doth not diminish any Princes right or inheritance, but leaueth (in our opinions) the same as it found it.

Now these said positions with many more (passing from hand to hand by conference and in papers, for two or three yeares in *Spaine*) begun to shew their heads in print, and are compiled into a booke: the chiefe scope whereof is this (if Maister *Charles Paget* or we doe vnderstand it) *viz.* the deposing of her Maiestie:

iestie : the alteration of our auncient lawes and customes : the disinheriting of all her Maiesties lawfull successors, and the aduancing of the *Infanta* of *Spayne* to the royall throne of this Kingdome. When these points with their appurtenances were first published, whether in papers or in print, we know not, Father *Parsons* being halfe sick, acquainted the schollers in *Sinill* publickly with them, and read the whole discourse himselfe vnto them, and the same he procured to be done to other english Students at *S. Lucars*, as a friend of his hath lately written into *England* in the good fathers comendation. Who telleth vs further, that father *Parsons* demaunding how they the schollers liked that treatise, especially concerning the *Infanta*, they answered, that they did not only like it, but diuers Priests and others subscribed their names vnto it, for a testimony of their approbation of it. This that these men subscribed vnto, was as seemeth a short draught of the *Infantaes* pretended title, conteyning also the forme of a submission for their present acknowledgmēt of the *Infanta* to be their Queene and Soueraigne. It was reported here by certayne Priests, that the sayd Students refused to subscribe to any such matter, and that father *Parsons* by false information procured them to subscribe to a blanck, both in *Sinill*, and in *Valledolid*, which he supplied after to the effect before mentioned, and offred the same to the *Infanta*. Maister *Charles Paget* reporteth hereof something, and to this effect, viz. that father *Parsons* caused diuers by fayre meanes and threatens to subscribe, that in all conferences they should when they came into *England* aduance the *Infantaes* title, not intending thereby to expect her Maiesties death, but by all meanes to remoue her from the present possession of her royall estate. If these things should come to the knowledge of the State, who will blame the same, if

such Priests as come hither out of *Spayne* be not very well interteyned? Neither shall those that come from *Rome* be in any better plight, now that father *Parsons* is the Rector of that Seminary: because it may be well supposed, that he being no changeling, his schollers must either daunce after his pipe, or sit still and daunce not at all. Kings haue bin euer ialous of their estates, and will take any occasion to preuent the worst. Whereby you see what our cases are: he practiseth, and we are punished: the Catholick cause is greatly indangered and hindered by him.

To this good Fathers proceedings, the death of Cardinall *Allane* in the end of the yeare 1594. and of the Bishop of *Cassane* a little after, gaue no little furtherance, for they both disliked them. But then he rid in his owne course a gallop, laboring with his assistants and mates to perswade as many as they could both in their sermons and in their writings, that the Catholick faith and the King of *Spaine* were so lincked together, as it was a point of necessitye in the Catholick faith to put all *Europe* into his hands: else the Catholick religion would perish. A position you know most absurd and blasphemous, as though Gods truth and religion had only depended vpon the old King of *Spayne*. Well, this foundation layd, father *Parsons* assured the King, that the Iesuites in *Eagland* were so highly esteemed, so greedely followed not only of Catholics, but of Protestants that were of the wiser sort, and in such authoritie, that he doubted not but that shortly the King should be in euery mans hart. For the effecting whereof, his riches, his greatnes, his liberalitie, iustice, and loue towards the English were daily commended: and father *Parsons* was inabled to procure the libertie of such English men as were taken prisoners: of purpose that when they came home, they might sound out the prayes of the King of *Spayne*, and
Parsons.

Parsons. If you say we set not downe these particulars in their due places, you haue our excuse before.

About the yeere 1596. the King of *Spayne* excited partly by Father *Parsons* allurements last mentioned, and by other his seditious associates (alleading that *Iulius Caesar* got not *Britaine* at his first assault) attempted a second exployt for *Famouth*, with a new Armado, intending therewith to haue gotten into his possession *Arwennike* Castle, with the hill *Pendennice*. Which Armado as it was comming from *Lisbone* towards *Ferroll* (the place of rendeuow) was greatly scattered in the way, so as 34. Ships perished in one night, with the losse of 5000. men. Thereby the Kings purpose for that time was stayed : but yet not long after his Maiestie enterprised the same attempt againe for the sayd Castell, and had the like successe : his Ships were disperfed, and all came to naught. That *Fa. Parsons* was likewise acquainted with this deseignement, if not a chiefe instigator, may appeare by one of his owne letters to a friend of his in the yeere 1597. We pray God, that no practise or deseignement set on foote, either by this good Father, or by any other, for the indāgering of her Maiestie, or of our natieue Countrie, haue euer better issue, but may perish as the vntimely fruit of a woman. If once God shall be pleased to restore y^e Catholickfaith by holy & good meanes, and that we may liue to see it, we shall be very ioyfull men, hauing so long (poore prisoners) expected the same : but otherwise we are content to languish still, and dye in our sorrowes.

We are almost weary with raking in the dunghill of this good Fathers practises : and yet something of him further. When he found lesse hope by meanes of the King of *Spayne*, or at the least whilest his Maiestie was in furnishing himselfe, *Parsons* or his dependants, *Holt* and *Worthington*, with his priuitie, if not aduice

(as Maister *Charles Paget* noteth) practised the ad-
 uancement of the Earle of *Darby* to the Crowne of
England. Which plot being discovered to the Earle by
 a Gentleman one *Hesket*, imployed by them to his
 Lordship, he the sayd Earle as a most dutifull subiect
 disclosed their treason, which wrought his vntimely
 death as many say. With this desaignement Maister
Charles Browne (otherwise as true an harted Catholick
 as the proudest of them) was so greatly moued, as he
 writ to Maister *Stapleton* (then in preparation towards
Rome) desiring him to present to his holynes eertaine
 articles (which he had framed against these Iesuities,
 and then sent likewise vnto him) concerning their in-
 tituling the sayd Earle of *Darby* to the Crowne, their
 dealing with him, and the successe of them to the grea-
 test slaughter of all Catholicks, and hurt of the gene-
 rall cause. He also was earnest with Maister *Stapleton*,
 that he would himselfe make knowne to the Pope
 what infinite garboyles and mischiefes these fellowes
 had stirred vp amongst vs, whilest his holynes imagi-
 ned that they were laboring faithfully to win poore
 soules to the Catholick faith, as it was the dutie of
 truly religious persons.

Amongst all these tragicall desaignements of this
 good Father, we will tell you one of his pretie tricks:
 One Maister *Fixer* a Priest (hauing a protection heere
 in *England* from the Lord Treasurer) was so vexed and
 calumniated by the Iesuities, that he renounced it, and
 thereupon went into *Spayne*, intending to reade in
 some religious house. Being at *Lisbone* in good credit,
 he procured the release of 14. or 15. English men that
 were taken prisoners: willing them to thanke Master
Bluet and Doctor *Bagshaw* for their liberty. Hereof
Parsons hauing notice, sent for him into *Spayne*, vnder
 pretence of his preferment: but when he had him, he
 procured him to be layd in prison for a spy, where he
 remaineth

remayneth still, vnlesse he be dead.

You see by the premisses a little glimpse of this holy Fathers proceedings in *Spayne*: and the rest of his societie were no lesse busied to the same purpose elsewhere. Howbeit, the secular Priests both in *Rome* and *England* did vtterly dislike both him and all the rest with their so treasonable deseignements against their owne Countreie: whereof the King of *Spayne* hauing notice, did write earnestly to the Pope that now is, and to other Cardinals, that in any case they should support and maynteyne the credit of the Ieluites against the complaints of the English, who without all cause, but seduced by the Queene of *England*, did greatly calumnieate them as he affirmed. The two practising Prelates also of the Low cuntryes, *Fa. Holt*, and Doctor *Worthington*, drew a formall letter supplicatiue, in the names of all the english souldiers, laborers, artizans, pensioners, as well men, as women (yea the very seruing maydes and laundresses were not omitted) the same to be presented to y^e King of *Spaine*: most humbly beseeching his Maiestie, in regard of his great affection and care of *England*, and the afflicted English, that he would deale earnestly with the Pope to preferre the worthie Father and Prelate *Father Parsons* to the dignity of a Cardinall: affirming it to be the only way to binde and vnite the English to his Maiestie.

In expectation of the same prefermēt, and for what causes else it is not materiall, this good Father went out of *Spayne* to *Rome* in the yeare 1597. At his coming thither, he was visited in his lodging (or as they say courted) by two Cardinals, viz. *Baronius*, and the other a *Spaniard*. Which extraordinary curtesie and honor done vnto him, gaue present occasion of some speeches in the Citie, that out of doubt *Father Parsons* should be made a Cardinall. This conceyt thus begun

in *Rome*, ended for that time with a merry iest. For Father *Parsons* being counselled by the Physicians to keep his stomack warme, sent his brother for scarlet to make him a stomacher, who of likelihood as soone as euer he heard the name of scarlet, was so possessed of a sodaine with an opinion of his brothers aduancement, that forgetting his intent to haue only a stomacher, he procured two Merchants to carry in a wagon diuers pieces of scarlet to his brothers lodging for the making of his Cardinals roabes, giuing it out by the way to all his acquaintance both going and coming, that his brother forthwith should be made a Cardinall. When this good Father saw such packs of scarlet brought vnto him, no meruaile if he wondred at it. But finding his brothers error, he was in a great chafe, and much confounded, as easily foreseeing what sport it would procure amongst those that heard of it. Whereupon in all haste he dismissed the sayd Merchants with their scarlets at a back dore as secretly as he could. Howbeit, the thing was so notorious, as it could not be concealed, and caused indeede very many to iest and laugh at him. One, (a man little fauored by this good father) hearing hereof, went in meriment to his lodging to congratulate his new aduancement. But whē the father knew the purpose of his coming: yea (quoth he) doth he know it? It will be then in *England* within this fortnight.

We haue before acquainted you with this fathers dealings concerning his reading to the Students and Priests at *Siuil*: of his discourse for the *Infantes* title: and now vnderstand further, that he was no sooner seated in *Rome*, but to inure the Priests and Students there with his diabolicall conceyts, he required that his english booke of titles might be read publickly in their refectorie as a Chapter of the Bible is read at such times in our Vniuersities, and promised, that in so
doping,

doing, if they liked it, he would afterwards let them reade his high counsell of reformation. (Wherein (as they report that haue seene it) the whole Realme of *England* is made a Prouince dependant vpon *Spaine* and Iesuitisme. The lands and Segniories of Clergie and Nobilitie and Vniuersities are abridged: and of some in particular in his vaine and childish hope are confiscated. For example, *Cecyll* house must be *Casa professa*: and another house by it, there, *Nonitiatum*. Whereunto an imagined principle of the Iesuits (for which they aduenture both credit and conscience verry farre) being added, viz. that the Iesuits must preuaile where once they set footing, it maketh many to condemne them and wish that the maske of religion being taken from them (which by their occasions and turmoylings is blasphemed) they might appeare in their owne colours, that the world might no longer be deceiued by them.

It were a worke of very great labour to trace this fellow in all his apparant deuises and practises. And for his rules, whereby both he and his adherents doe square their actions, they are vncertaine, and holde as the time serueth, and they thinke conuenient. If they haue any vie of a man, they make faire weather with him: and afterwards least hee should expect some benefit from them, they haue waies and trickes to shake him off very Iesuitically. Maister *Barret* was for a long time one of their chiefe instruments to many purposes, whom they requited in the end with all manner of disgraces and disgusts, euen to his last breath. For example, Maister *Barret* being sent for to come to *Rome* about the breach of the students with the Iesuits, Cardinall *Tolet* hoping that hee would haue taken part with the students, intended to make him Rector, and to cast out all the Iesuits (as hee did cast out fixe) but *Barret* contrarie to the Cardinals expectation

pectation became Iesuited, and did what he could against the students in fauour of the Iesuits. Whereupon Cardinal *Tolet* reiected him as an vnworthie man. The Iesuits afterwards sent him downe to *Doway* to his olde charge: and *Parsons* craftily made him purchase a house, which cost 1700. Crownes, and withall stopped at *Rome* the Popes pension for the Colledge two yeeres. Whereupon Doctor *Barret* in the behalfe of the Colledge fel in debt 3000. crownes: the Iesuits all the while keeping him from the annuall pension. Whereupon hee sending to *Rome* to complaine and require the money: gentle Father *Parsons* went to the Pope, and accused him of excesse and euill hnsbandrie, in dissipating the Popes pensions, and suffering the house to fall to extremitie, and intended to cast him out, and place in the Iesuits, sauing that his death preuented it.

I haue elswhere mentioned vnto you the Iesuiticall axiome of winning or redeeming of time: which is in effect to runne with the time, in altering their positions, so as they may best serue to winne their desires. The practise of which ground is in no one of their affaires so manifest, as in labouring to set vp, now this man, now that man, to attempt the Crowne: furnishing euery one with sufficient authoritie, that of right it belongeth vnto him. And true it is, that rather then faile, they care not who hee is, or of what race, nor of what nation that wil step in for the Kingdome, so he be a Catholike.

Father *Parsons* notwithstanding all his faire shewes to *Spaine*, hath still been practising from time to time, whilest the Spaniard hath been in breathing, to haue raised vp others to get the Kingdome if they could, and so to haue pulled that morsell out of the Spaniards iawes: so her Maiestie were deposed, he respecteth not by whom. For as before the Earle of *Darbie* with
his

his priuie was dealt with particularly to that purpose: so at an other time he writ a discourse which was sent into *England*, and published to many of the best Catholicks heere: that hee would wish and aduise them, when the commoditie serued, that they should make an election of some principall noble English Catholick to be their King. But still when none neither pretender, nor people will be so mad as to follow his designements, then he hath euer his recourse to the King of *Spain*: and at this time insisteth vpon the *Infanta*: debarring himselfe from following of none that will in the meane time take Armes against her Highnes.

Maister *Charles Paget* in one of his letters telleth vs of a maxime amongst our English Iesuites, and others seduced by them: that whosoever doth not approue and aduance *Fa. Parsons* and some of his followers, their conceits and courses touching our Country and Nation, though they be neuer so foolish, rash, furious, scandalous, and dangerous, nay though men be desirous to sit still, and meddle nothing with them, or their actions one way or other: yet if he do not ayde and assist them, it is lawfull; yea, necessary, that such persons be infamed, by casting out against them any calumniationes that may discredit them. The practise of which maxime, howsoever Maister *Paget* learned it, we are sure that many poore Priests in *England* and elsewhere, haue felt it, honetter men then either he, or many of his adherents. The contention which hath bin in *Rome* betwixt our english Students and the Iesuites, is not vnknowne to all *Europe*. The compounding whereof this good Father taketh to himselfe: and so hath ordered the matter, that the Iesuites (forsooth) were alwayes blamelesse, and the whole fault was in the Students. For further declaration whereof, the wretch layeth about him in one of his letters like a

mad man : insinuating that such of the sayd Students as opposed themselves to the Fathers, were not well established in the grace of God when they came to *Rome*, or had no due preparation to the calling of Priesthood, or (we know not what) was amiss in the. Nay, he spareth not our mother Citie, the seat of Christs Vicar in earth, but impeacheth the credit of it very greatly.

And for his reports of vs (poore men) that lye in prison, and are subiect to many dangers, being ready to follow our fellowes, who haue offered their liues in the defence of the Catholick Church: how he acquainteth the world with our estimation in *Rome*, and what accompt is made of vs there, his sayings following will declare vnto you: I set downe as they stand in his sayd letter, dated at *Naples* the 13. of Iuly, in the yeare 1598.

When I came to *Rome* (sayth he) I found the Colledge as a field, with two hostile camps within it: Father generall and his assistants, wholly auersed and thoroughly resolved, to leaue the gouernment. And in an other place taking vpon him to shew the causes why our English Students haue of a long time bin so troublesome in that Colledge, he writeth thus: you shall heare him at large.

Some thinke that it is in great part the nature of the place, that ingendreth high spirits in them that are not well established in Almighty Gods grace. For comming thither very yong, and finding themselves presently placed, and prouided for abundantly, and acquainted daily with sights and relations of Popes, Cardinals, and Princes affaires, our youths that were bred vp at home with much more simplicitie, and kept vnder by their Parents and Maisters then the Italian education doth comport, forgetteth easily themselves, and breaketh out to liberty, I meane such

as haue runne astray, and lost respect to their superiors in *Rome*.

This opinion of the circumstance of the place is greatly increased by the iudgement of Strangers, both *Spaniards, Frenchmen, and Flemings*, and other Nations: who affirme, that they try by experience their people that liue in *Rome*, if they be not men of great vertue, do proue more headie afterward and lesse tractable, then others brought vp at home. But yet to this, other men of our Nation do adde a second reason for the English Colledge which is at *Rome*, being a place whereunto many young men do resort: only vpon a desire of seeing nouelties.

When any comethither of the English Nation, finding such a commoditie of study and maintenance there, and themselves in want and misery, they made suite for that, whereunto perhaps they had not true vocation from God, nor due preparation in themselves to so holy and high estate. And so being once admitted, fell afterwards to disorder, and to put out of ioynt both themselves and others. Thus farre the Father of the want of grace in some, and of a true calling in others that disagreed with the Iesuites: and how dangerous a matter it is for Parents to send their children to *Rome*, except they will haue them Iesuites, or at the least to runne their trayterous courses: the very place will marre them.

But now heare his report of the estimation that our English Students and Priests haue gotten by their being at *Rome*: he shall tell it himselfe. *Baronius* often told me, that our youths bragged much of Martyrdom, but they were *refractory* (that was his word) and had no part of Martyrs spirit, which was in humilitie and obedience. His holynes oftentimes told me, that he was neuer so vexed with any Nation in the world: for on the one side they pretended zeale, and

pietic, and on the other, shewed the very spirit of the Diuell, in pride, contumacy, and contradiction, &c. And euer now and then his holynes would put his finger to his brayne, signifying that there stood their sicknes: and so would most of the Court when they talked of *Englesya* were *Indianolusi*, and like words. His holynes added also that he knew not what resolution to take: for on the one side, to punish them openly would be a scandall by reason of the hereticks: and if he should cast them forth of *Rome*, some had told him that they would haue become hereticks &c.

Againe, in his letter to Maister *Bishop*, writing of the report that he the sayd Maister *Bishop* and Maister *Charnock* had made to the Commissary of the Inquisition at their being in *Rome*: he sayth thus to Maister *Bishop*: You talked before your restraint heere with the Commissary of the Inquisition, and you gaue him such a relation of our English matters, as afterward when Maister Doctor *Haddock* and Maister Doctor *Array* had talked with him also, and informed him (as they thought) of the very truths of matters, he told an Honorable man in *Rome*, and a great friend of mine, that foure English Priests hauing talked with him, they had taken from him all list to beleue any English men or matters more, they told him so different tales, and yet all of them would seeme to be men of zeale. And againe, thus he writeth in the other letter: I haue heard his holynes often, and diuers Cardinals more often, repeate with exceeding dishonor to our Nation, the headynes and obstinacie of our youths: so as now many great and wise men begin to suspect, that the sufferings of our blessed Martyrs and Confessors in *England* was not so much for vertue and loue to Gods cause, as of a certaine choler and obstinate will to contradict the Magistrate there.

What thinke you, Sir of these reports by *Parsons*?

In

In what case are we poore Priests? The chiefe cause of our affliction is our defending of the Church of *Rome*, and therein his holynes authoritie. And thinke they no better of vs for it? If this do come to the knowledge of our aduersaries, what aduantage will they make of it? Wo worth that Iesuiticall broode, that to mayntaine their ambition, haue wrought vs this discredit. We haue bin in better reputation with his holynes, and so we hope to be agayne, when this *Machi-
nilian* companion shall reape the sharpe himselfe of this report. For it is not possible, if euer his holynes will be pleased to be informed of him, but that he will reward him with ignominy, as he hath deserued.

You know our estates at home, and you haue heard what estimation both we and all our Nation haue at *Rome*, if *Parsons* write truly, as we trust he doth not. Our chiefest hope must therefore be in her Maiesties goodnes and mercie towards vs, to graunt vnto vs, if it be possible the libertie of our consciences. But herein obserue this viperous Iesuite. At the league of peace betweene the French and the Spanish Kings, there was a rumor that the *Queene* would enter into that league, and so graunt a toleration of religion: which *Parsons* did vterly dislike; saying, that either they would haue all or none; they will admit of no conditions. And his reason is this: because (sayth he) a toleration would make the Catholicks of *England* dull, and without spirit. It is indeede quicknes that this Father desireth, but such a quicknes, as deserueth a quick dispatch at the Gallowes. We trust he shall neuer draw our Catholicks heere to any such quicknes: but that after our dull manner we shall for euer continue her Maiesties most faithfull subiects: and with such quicknes as becommeth vs, oppose our selues to his restles, quick, and bloudy designements against our Countrie. But obserue we pray you that

we say : our hope is thus of all English Catholicks,
 which hope may be subiect to some little doubt, espe-
 cially if his wicked platforme do proceede heere a-
 mongst vs : that all Catholicks must hereafter depend
 vpon *Blackwell*, and he vpon *Garnet*, and *Garnet* vpon
Parsons, and *Parsons* vpon the Diuell : who is the au-
 thor of all rebellions, treasons, murders, disobedience,
 and all such desaignements as this wicked Iesuite hath
 hitherto deuised against her Maiestie, her safety, her
 Crowne, her Kingdome, and her life. So as our
 conclusion shall be with a branch, which we
 will alwayes remember as an addition
 when we say the Letany : *à Machi-*
nationibus Parsons libera nos Do-
mine. And thus wee end :
 desiring God to blesse
 vs all. *Amen.*



